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Rev. JOHN F. COONS, Editor.

TERMS.

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LEXINGTON:

WEDNESDAY, *SEPTEMBER* 10, 1834.

For the Western Luminary.

Reply to a Presbyter.

MR. EDITOR,—Permit me to say a few things in reply to a piece signed *A Presbyter*, in the Luminary of the 20th ult.

It seemed to me rather singular, that in a long article on important constitutional questions, there should have been not one reference to the constitution itself. The writer attempts to justify the proceedings of the last General Assembly solely by precedents. Upon an examination of the cases cited by him, I think it will appear that even in this he has failed.

He refers to two cases to prove that a minister producing to a presbytery a certificate of his good standing, is entitled to membership as a *matter of right;* or in other words, that every presbytery shall not judge of the qualifications of its own members.

By the first case it appears that the presbytery of Baltimore requested the General Assembly of 1821 to send down to the presbyteries for their approbation the following overture: "Every presbytery shall judge of the qualifications of its own members." The Assembly resolved, that it was inexpedient to grant the request. From this he thinks it is *certain*, that it was not considered right for presbyteries to possess that power. Is this a correct inference?

In the year 1816, five years before, the Assembly decided that presbyteries had the power. The decision was published in the Digest the year before, and was doubtless known to every member of the Assembly. Had I been a member I would not have granted the request, nor would I to-day: not because I think it wrong for presbyteries to have the power, but because I have no doubt that they already possess it. I am sure *a presbyter* would not vote to send to the presbyteries an overture "that presbyteries should have the power to ordain ministers." And after voting against it, what would he think were he told, it is *certain*, that you considered it wrong for presbyteries to ordain: you had the question before you and voted against it. The other case is, that the Synod of Virginia in the year 1820 reversed a decision of the presbytery of Abingdon, refusing to receive W. Glen without examining him. Although the presbytery had the power, they may have judged and decided erroneously in this case. Be that as it may, it will hardly be contended that a decision of the Synod of Virginia is binding on the whole church.

A *Presbyter* admits that there is a decision of the Assembly in 1825, "that supposes presbyteries may in special cases possess the right of re-examining."

In this special case the general principle was decided as broad as language can express it. These are the words: "Nevertheless, it is the privilege of every presbytery to judge of the character and situation of those who apply to be admitted into their own body, and unless they are satisfied, to decline receiving the same. A presbytery it is true, may make an improper use of this privilege; in which case the rejected applicant may appeal to the Synod, or the General Assembly." Minutes, p. 265.

Again in 1826, the General Assembly said: "Every presbytery has a right to judge of the qualifications of its own members." Minutes, p. 28.

In 1816, the Assembly adopted the report of a committee containing these words: "The Synod of Geneva were, beyond doubt, in the opinion of your committee, competent to censure the presbytery of Geneva, for admitting hastily and on slight evidence into their body, an unworthy, or even a suspicious character. But it is, in the opinion of your committee, equally clear, that the right of deciding on the fitness of admitting W. Wells, a constituent member of the presbytery of Geneva belonged to the presbytery itself." Digest, p. 324.

I would ask a *Presbyter*, whether in all his experience in church business, he has ever known or heard of a case, where a minister produced his certificate of good standing to a presbytery, and took his seat as a *matter of right:* on the contrary, has it not been the uniform practice to propound the question, and take a vote, whether he be received or not? If presbyteries have no right to judge and decide the question, why put the question?

I now leave it to every candid man to say, if the *precedents* justify the last Assembly in their attempt to deprive the presbyteries of an important inherent right, and thereby place it in the power of one unsound presbytery to corrupt the whole church. *A Presbyter* next cites two cases to justify the Assembly in their proceedings in relation to the second Presbytery of Philadelphia.

The first case is the union with the Associate Reformed church. The presbyteries and churches in that body were already organized and distinct from our church, and by the articles of union they were permitted to retain their former organization. The other case is, that, in the year 1800, Synod formed the presbytery of Greenville out of the presbytery of Abingdon, and in 1804 dissolved it. Two of the members were directed to join the presbytery of Concord; two the presbytery of Union, (these were adjoining presbyteries); and the other, the presbytery of West Lexington, which did not adjoin.

It seems that the territory embraced by the presbytery of Greenville was claimed by the presbyteries of Abingdon, Union and Concord; they belonged to different Synods; and in the year 1822 the question of boundary came before the General Assembly. They decided that the act of synod gave the presbyteries of Union and Concord, respectively, an unquestionable claim to that part of the presbytery of Greenville occupied by the ministers who were directed to join them, and their congregations; but left to any congregations in the disputed bounds, the liberty of attaching themselves to the presbytery of Abingdon. By the principles of this decision, if any of those congregations attached themselves to the presbytery of Abingdon, the territory occupied by them would be also attached; and the boundary line fixed accordingly. It seems to me that the above cases are very far from being in point to justify the Assembly in erecting the elective affinity presbytery of Philadelphia, in the bosom and occupying the territory of another presbytery, against its decided opposition, and the opposition of the synod to which it belonged; and that *A Presbyter* will have to look into the "old minutes" farther.

Two cases are also produced to justify the last Assembly in refusing to bear testimony against the errors specified in the memorial and the resolution offered by Mr. Jennings.

The persons in the first case cited appear to have been unknown to the Assembly, they called the application, "a paper *purporting* to be a memorial from John M. Rankin and others, who *allege* that they are members of the Presbyterian church." And they said that there was "no evidence whatsoever of the facts alleged, but mere statements, of the truth or justness of which the Assembly have no means of judging." And they refused to act on the paper.

The numerous signers to the memorial presented to the last Assembly were well known; and they produced evidence for their statements; they referred to the pages of widely circulated books. For doing so they were censured—the Assembly bore "solemn testimony" against ministers and members of the church referring them to dangerous errors published to the world, that they might under the authority vested in them by the constitution, warn and bear testimony against them. But against those errors which were also brought before them without referring to names, they had no warning to give, no testimony to bear; and some amongst us even deny that they exist, and assert, that the "Act and Testimony is a slander upon the Presbyterian church"!!

I have looked over the minutes of more than a dozen years, and the case of Rankin and others is the only one, which I have noticed, that bears any resemblance to the acts of the last Assembly on this subject. The other case cited by *A Presbyter*, which he says is "very similar," is directly the reverse.

Certain members of a church in Baltimore sent a petition to the Assembly of 1824, "that they might obtain an expression of the sentiments of the Assembly on the importance and binding character of the Confession of Faith, as recognized in the Presbyterian church." The Assembly said; "That it is unquestionably the privilege of individuals and members of the Presbyterian church, when they think they see the peace, purity or prosperity of the church in danger, either from an individual, or from an inferior court, to apply to the Assembly in an orderly manner for redress and direction." [This is exactly what the memorialists did to the last Assembly.] "Yet in such cases unless they mean to come forward as prosecutors, with the necessary testimony, they should most carefully avoid mentioning names connected with charges of a most serious kind, in support of which no evidence has been orderly adduced." The memorialis's produced the evidence from books deliberately written and published to the world. They could not have done so without naming the authors, and that was the only way they mentioned names. If the petitioners from Baltimore had referred to the pages of W. Duncan's book against creeds and confessions the Assembly would not have censured them for mentioning his name without proof of their statements. But the Assembly of 1824 did not, like that of 1834, reject the application. They gave a full and decided expression of their sentiments on the subject. Among other things they said: "Nor can it" [our Confession of Faith] "be traduced by any in the communion of our church, without subjecting the erring parties to that salutary discipline, which hath for its object the maintenance of the peace and purity of the church." W. Duncan who was the occasion of this petition, was prosecuted and excluded from the bosom of the church, the constitution of which he no longer approved.

And this case is cited to justify the last Assembly in their refusal to warn and bear testimony against fundamental errors!!!

A Presbyter is equally unhappy in his selection of a precedent to prove that the General Assembly should not correct the erroneous decisions of former Assemblies, or as he expresses it, "*censure* former General Assemblies."

In this case it was decided in 1824, that "this Assembly has no authority to reverse the judicial acts of a former Assembly, except in cases of such palpable error as would manifestly tend to interfere with the substantial administration of justice." They supposed that there might be *palpable error*, in the decisions of the Assembly, and that a subsequent Assembly should reverse them. In the same case they decided that the Assembly the year before did not proceed correctly, and they investigated and again decided it. They then censured the Synod of Ohio for saying, that they considered their judgment in force after the Assembly had reversed it. This, I think, was proper, for I am equally opposed to *nullification* and to the doctrine of *passive obedience.*

Permit me to give one case where the Assembly corrected an erroneous decision of a former Assembly after a lapse of eleven years.

In the year 1811 the Assembly deposed W. Craighead from the gospel ministry; he complained of this decision to the Assembly of 1822, and they then decided, "that he had just ground of complaint in regard to the proceedings of the General Assembly of 1811 in his case." "Moreover, the sentence of the Assembly being founded in error, ought to be considered null and void, and W. Craighead ought to be considered as placed in the same situation as before the decision took place."—Minutes, p. 25.

I have now noticed all the cases cited by *A Presbyter*, and I think it is evident, that the proceedings of the late General Assembly can be justified, neither by precedents, nor the constitution of the church.

A RULING ELDER.

For the Western Luminary.

The Dilemma.

Dialogue between a Minister and a Parishioner.

Minister. Good morning Parishioner! That is a most faithful servant of yours, who just passed us. I was conversing with him yesterday on the subject of religion. I spoke to him of a bleeding Saviour, and a glorious Heaven, and that in the Bible, both were freely offered to him. "Ah Sir," he replied with a deep sigh, "I know the Bible is a precious book to those who *can use it—but it is not for me.* I cannot read it. I have wept when others have read to me the sufferings of my Saviour, and gladly would I spend the hour of midnight, in reading for myself its promises of love, but ah that can never be. It is no Bible to me!" and his eyes filled with tears as he uttered, "no Bible for poor negro." Do you not teach your slaves to read.

Parishioner. No Sir, I do not, although nothing would afford me a greater pleasure. The laws of the state forbid it. And yet I believe it the duty of every master to give his servants such instruction. But the Scriptures exhort, "Let every soul be subject to the higher powers." It was my business this morning to ask you, "what shall I do?"

Minister. You must undoubtedly obey your country's laws; and since you suppose they forbid what you conceive to be duty, the only way of getting clear of your dilemma, is to dissolve the relation of master and servant as speedily as prudence may justify. For every day you think and act as you do, you are sinning against God. But the law makes no such prohibition.

Parishioner. So I had supposed. But having been informed to the contrary, I have been very much troubled within a few days past, for thinking it to be my duty to give them a religious education. I have provided for them a house of worship, a preacher, and books; bibles, and catechisms, and teachers for a Sabbath-school. But if the law forbids, the greater part of my plan must fail, and my poor slaves must grow up in sin, and forgetfulness of God, and neglect of the Saviour, and be lost at last.

Minister. The law will not molest you. And it rejoices my heart to see you thus acting the part of a Philanthropist and a christian. You have begun a good work, forget not your Saviour's injunction, "Be not weary in well doing."

Parishioner. So I hope that Saviour who died for my servant, as well as me, will enable me to do. I need his assistance, for difficulties meet me continually. Some will not attend. I persuade them, and even offer them rewards, and still they are unwilling, and I am at a loss to know whether I should *compel* them, when they choose not to attend.

Minister. Our Lord and Master commands all to "search the Scriptures." Your servants cannot do this, unless they learn to read. It is then their duty to learn. No one has a right to compel them to do their duty except yourself. Duty is right. All duty is equally binding. And you have as much right to make them do one duty, as another. It is just as much your duty to make them learn to read the Bible, and attend Sunday-school, and preaching, as it would be to force them by punishment to learn to quit stealing.

Parishioner. It appears reasonable. But there is another difficulty. I am a Presbyterian, and have provided for them Presbyterian religious instruction. Ought I compel them to attend such exclusively, since I believe the Presbyterian road to Heaven is the shortest, the safest, and the best?

Minister. Those who are members of churches of other denominations should not be controlled. But those who are not, when all other proper means have failed, should as certainly be compelled to attend, whether they are willing or not, as that you ought to compel your child to sit with you in the same pew. The Saviour himself in the parable of the marriage feast, orders his servants to "COMPEL them to come in."

Parishioner. But I have sometimes thought that my duty is done when I have provided the means, and that I am not obligated either to persuade, or force them to attend, and that if those means are neglected, the guilt lies upon their own heads.

Minister. By no means. In the parable referred to, the good man not only provided the feast, but gave the invitation; and when it was disregarded, they were *compelled* to come and sit down to the banquet. And had our own Redeemer dealt with us, as you proposed to deal with them, we had still been strangers to redeeming love. He not only prepared for us bright crowns in glory, and spread for us the richest feast, but called us to come; and when we turned our backs upon him, did he leave us alone? no, he kindly sent his spirit; for,

"Twas the same love which spread the feast,
That sweetly *forced* us in."

And let us imitate the kind example of our blessed Lord, knowing, that when they refuse, "they know not what they do." Ignorance and prejudice, hang such a heavy veil of night over their moral vision, that it is in a measure impossible for them to perceive the necessity of improving the means provided; or the intimate connection, which that improvement has with their condition here, and their unalterable, and eternal destiny hereafter. And since that ignorance arises from the consideration that their time is to be exclusively devoted to your interest, and you totally deprive them of the opportunity of mental illumination, you are certainly accountable for the consequences which result from the want of such light. If they neglect the means of grace which you provide, they do it from the ignorance which *you implore;* and unless you exert a counteracting influence, that of magisterial authority, their ruin falls upon your head, just as far as the ignorance, which you imposed and would not counterballance, is chargeable with imprecating that sum.

It is very evident then, that humanity, reason and religion, require of every master, either to free his slaves, or to give them the benefit of regular, and efficient religious instruction, to give them a house of worship, a preacher, a Sunday-school, or an equivalent. And not merely to make such provision, but to be equally careful, and conscientious in enforcing the improvement of such means, as often as God by his providence, and his word, affords an opportunity, and that is at least every Sabbath day. They must hear the gospel, or be lost, but inspiration asks,

"How shall they hear without a preacher?"
"How shall they preach except they be sent?"

And upon whom does the obligation to send, or the fearful responsibility of not sending, more heavily rest, than upon the MASTER?

PHILO-AFRICUS.

For the Western Luminary.

A Minister's Experience.—No. III.

Be a student. Whatever may be your advantages, and however numerous and splendid your talents, never forget that it is impossible to preach to a people profitably, without constant, and close study.

Make as little use of old sermons as possible.

Be systematic in all your duties. Let every duty have its hour, and every hour its duty. When that system is judiciously formed, *make* circumstances yield to it.

If you expect to accomplish much you must be always busy.

Avoid as much as practicable distant appointments. And never make one hastily.

Wherever you make an engagement, let nothing short of an impracticability prevent you from meeting it.

Be exceedingly prudent in your intercourse with females.

Be slow in receiving any thing as an insult. Never permit your feelings to be wounded by the neglect, or inattention of others. There are but few circumstances which will not admit of some kind of an apology. If your own benevolence cannot make one, learn to forgive like a christian.

In your ministerial capacity especially, be above an insult from any man. If it be offered, remember as did your Master, "They know not what they do." Then go, and pity, and forgive.

In all situations be retiring. Never be anxious to preach when older or more experienced ministers are present. Yet always manifest a cheerful readiness to perform any part of religious service which may be assigned you. If it be in an humble sphere, remember your Master washed his disciples feet. If high and honorable, be thankful, but be clothed with humility.

Seldom speak of yourself in preaching.

Always act deliberately. In every important measure, first carefully consult older heads.

Be humbly firm. Not proudly dictatorial.

Learn to consider that Sabbath lost, in which you have not labored to promote the salvation of dying men.

Wherever you have an opportunity, say something for your Master. Q.

Jochabed's Faith.

Suppose you had lived while the children of Israel lived in Egypt. And suppose you had walked out some pleasant day just at night, down towards the river. Look now and see what is before you. Yonder is a cluster of tall trees, and just under them is a little cottage, or hovel. They are poor folks who live there. See, the house is small, and has no paint on it, no windows, nothing about it that looks comfortable. This hovel is the home of slaves. The man and the woman are poor slaves. But just look in. What is that woman doing? See her weaving a little basket with rushes, which she had gathered from the banks of the river. See! she weeps as she twists every flag, and by the moving of her lips, you see that she is praying. She has finished it. Now watch her. Do you see her go to the corner of the room, and there kneel down and weep and pray over a lovely boy? See her embrace and kiss him. Now she lays him in the little basket—now she calls her little daughter and tells her to take her little brother and carry him and lay him down by the cold river's side! There! now she takes the last look of her sweet babe, now she goes back weeping into the house, and lifting her heart to God in prayer, while her daughter goes and carries her dear boy and leaves him on the bank of the river. What will become of him? Will the crocodiles eat him up? or will the waters carry him off and drown him? No, no. That poor mother has faith in God; and God will take care of her son. The king's daughter will find him and save him, and that little infant is to be Moses, the leader of Israel, the prophet of God, and the writer of much of the Bible! This was true faith in God.

Todd's Lectures.

From the New-York Observer.

Letter from Gutzlaff.

We are indebted to P. Perit, Esq. of this city, for permission to publish the following letter, just received by him, from Gutzlaff the missionary. It will be seen that he had returned from a tour in the interior of China, where he had spent four months in distributing tens of thousand of tracts, and was intending to return, as soon as he could supply himself with a new stock of books, to pursue the same operation on a still larger scale. We invite particular attention to the fact, that he seems to regard the way as open, for all our missionaries, to the central and northern provinces of the empire!

CANTON, March 27, 1834.

My Dear Sir—Many thanks for your kind remembrance. I am really quite astonished at the great interest you take in me in America. My humble and worthless proceedings do not deserve any encomiums, but the cause of the exalted Savior demands your vigorous co-operation. Grateful for the assistance my friends in America so kindly have promised, I shall redouble my exertions, press forward in reliance upon the almighty assistance of the Redeemer, and only then cease, when the grave is to receive my corpse. Whatever in the course of this eventful time may fall to my lot, I shall joyfully undertake the performance of the most difficult task, whilst I at the same time disclaim all merit. Simply to glory in my all-sufficient Redeemer, and though weak and worthless, to look upon him for strength and grace, is the desire of my heart. I do not wish to court public notice, but the work requires the helping hand of many. I feel myself pledged to promote the welfare of China, and without aid from abroad can effect nothing, and therefore I look to the aid of steady and efficient friends.

I staid about four months in Fokien Province, during a cold and dreary winter. The Lord granted me an opportunity to circulate several ten thousand of books, which seem to have been read with the greatest avidity. As I came in very close contact with the inhabitants of Lam-hoa and Tsin-heang districts, I saw too much of their wickedness not to call forth bitter tears on account of their utter wretchedness. Yet not dismayed at the hardness of their heart, I am preparing for another expedition on a more extensive scale. Whilst the books are printing, I intend to sail within a few days for Singapore, and then to return hither towards the beginning of June.

You know my future plans under the sanction of the Divine Being. If no insurmountable obstacles present themselves, I hope not to deviate at all from the course I have thought proper to adopt. Many things have again happened to bring me nearer the design which I have communicated to you in my letter from Fokien. We are daily expecting the arrival of the British commissioners, but are not acquainted with the measures they are going to take.

Your missionaries are very kind towards me. I earnestly desire that they may be dispersed into the empire, instead of being cooped up in this corner. A countryman of mine has joined the Chinese mission, and may perhaps be one of the first who settles in one of the Northern provinces. Your humble servant,

CHARLES GUTZLAFF.

From the London Christian Guardian.

Popish Toleration in Ireland.

Some few of the students at *Maynooth College*, among whom was a Mr. O'Beirne, ventured some time since to read the Bible. This practice, however was immediately interdicted by the council, under whose management the affairs of the college are conducted. To this interdict all the students bowed, with the exception of Mr. O'Breine, who ventured to persevere in a practice which he could not discover to be at variance with the laws of God or man.—Mr. O'B. has consequently been expelled from the college without cause assigned, trial had, or witnesses examined.

The Reformation Society has found it necessary to suspend, for the present, public meetings in Ireland. The nature of the impediments is pointed out in the following extract of a letter from one of its clerical agents.

"Political feelings, producing party strife and personal feud, have been wound up to a fearful height, threatening alike Protestant faith, and life and property. A complete system of organized opposition to the truth of the gospel, and a deadly hatred to any man or body of men, who would dare boldly to endeavor to stay the encroachments of Rome, now characterize this land. Persecution marks as its victim any individuals of the Romish faith who would listen to the truth declared by Protestant lips, and consequently where a desire may exist in the breast of any Romanist to hear the truth, he cannot gratify it unless he expose himself to insult, injury, or death.

If, in point of fact, any one desires to be an eye witness of the misery and degradation attendant upon Popery, it is not necessary for him to visit Spain and Portugal, or to ascend to the fountain-head of iniquity, Papal Rome. He may behold in Ireland a people, whose birthright is liberty, enslaved in body, mind, and conscience, by an ungodly priesthood. Without hyperbole, we may truly state, that there is no real liberty, civil, political, or religious in poor Ireland. With respect to the Roman Catholic, be he poor or rich, noble or peasant, he has no freedom of conscience. The Roman Catholic gentleman, who is shaken in his creed, knows himself to be exposed, in the event of his own renunciation of Romanism, to priestly denunciation, exile or persecution and death. The Roman Catholic tradesman, in similar circumstances, has presented to his view public excommunication from the altar, the ruin of his trade, being cast off by his relatives, and exposed to bodily violence, perhaps assassination. The Roman Catholic peasant, who is enlightened by the Word of God, is aware that upon his own conversion, his cabin would be destroyed by the midnight incendiary, and himself become the victim of brutal vengeance. Can many avowed conversions be expected under these circumstances?

'No man feels secure. Every action is watched. Every suspicious word or deed is reported to the chapel clerk, by the school-master, the bigot, or the profligate, who hopes by such means to expiate his offences and curtail his penance. The doubting Romanist will even at his confessional be betrayed by his kinsman or his friend. *A priestly faction rules Ireland with a rod of Iron.* But the work of reformation, though long delayed and impeded, cannot thus be finally defeated. Happily, Christian efforts are not confined to public disputation or controversial preaching. The press, so potent an instrument in the days of Luther, has become, the spread of education, an engine of incalculable power. Gospel truth can be proclaimed, and Romish error can be exposed by placards in the open market-place, where the voice of an apostolic preacher would be silenced. Tracts can be disseminated far and wide, and scattered in every road, lane and street. Scripture-readers can silently visit the cottages of the peasantry; the gospel can be secretly cherished in the hearts of the converted during the season of persecution; and Bibles will be purchased in spite of the prohibitions of a Bible-burning church. In fact, the work of the reformation will silently advance; the process only, and not the event, will be effected by the machinations of the Romish confederacy. The downfall of Romanism, instead of being gradual, will be sudden; the leaven of truth will disseminate itself by degrees until the mass of the population is leavened.'

With these sentiments we fully concur. Popery must shortly fall before the sword of the Spirit—the word of God. The duty of private Christians therefore, is to promote as much as possible, Scriptural instruction in Ireland; and the duty of the British government is to defend those who are inquiring after truth, from the denunciations of Popish priests, which denunciations are sometimes followed by assassination, but more frequently by the parties being refused all employment, and thus compelled by starvation to leave their country.

Popery in the Valley of the Mississippi.

The Roman Catholics of Europe seem to be seeking an asylum from the contentions and revolutions of the old world, and a site for the palace of the Pope, and the Romish Church, in the Great Valley of the Mississippi. Their boastings are loud and imposing, that they have strong foot hold on the soil, and that the efforts of the Protestants to disappoint their hopes will be vain and ineffective. The principles of this corrupt church are adverse to our free institutions, from the contempt and hostility which they feel and express towards all Protestants. More than 30 years since, Pope Pius VII. declared, in one of his Encyclical letters to the clergy and subjects, that Protestants ought not to be allowed to hold estates, and that all their marriages are illegal; thus rendering the children of Protestant parents illegitimate. He however stated in the same abominable epistle, that as the Roman church had fallen on evil times, it was not possible to enforce the doctrines avowed: of course, the Protestants were *allowed to hold estates because his holiness could not prevent it;* and as he could not nullify their marriages, they were *permitted to be considered legal.* Roman Catholic Europe is pouring her population into the Valley in great abundance; and the Doctor observed, that if the subjects of the Pope increased beyond the increase of our own people, in the proportion which they had the last ten years they would in thirty years more, outnumber our native inhabitants. They are all the subjects of a foreign prince, and have no sympathy with our republican principles. Despotic princes in Europe would empty their coffers of treasure liberally, could they by means of the Romish church, subvert our free institutions and bring into disgrace all ideas of an elective government. The agents of the Pope in the Valley are now industrious in establishing gratuitous schools to educate Protestant children, while the children of the subjects of the Pope are left to roam in ignorance, many of them incapable of either reading or writing. Hence the necessity that Protestants should be on the alert in the work of early education.—*Dr. Beecher.*

Progress of Popery in the West.

That the Catholics of the United States, sustained by European money, are making powerful efforts to propagate their doctrines in the west, there can be no doubt. But notwithstanding the loud acclamations which they raise over the number of their converts, we are compelled to believe that almost their only accessions are from the multitude of Catholic emigrants who are constantly entering the 'great valley' from Europe. Doubtless their schools accomplish much for them. In advancing their religion, they wisely assail Protestantism; not by endeavoring to convince mature minds, but by bringing their ecclesiastical enginery to bear upon the weakness of infancy and childhood. It was by this very means that the Jesuits obtained so much power in Europe, and retained it until they were put down in England, France, &c. and finally by the Pope himself. Now and then a poor ignorant Protestant is cajoled into an adoption of Popish ceremonies by a promise of eternal life without regeneration. The priests require so little, and promise so much, that no wonder some Protestants, noted for mental and moral imbecility, consent

to be baptized. But we have never yet known a respectable Protestant over 12 years old converted to Popery. The Catholics say that three-fourths of their 100 pupils in the Athenæum in Cincinnati, *were* Protestant children. Doubtless many of them are now Catholics, but this only proves the assiduity of the priests in proselyting, and the imprudence of Protestant parents in trusting their children to such an influence. That children should be pleased with 'beads, and tapers, and pictures, and images,' is by no means surprising.

But we commenced this article with a design to give some statistics of our Catholic population, and are enabled to do this from the pen of the Right Rev. Catholic Bishop of Ohio. The Catholic population in the northern part of Ohio, he estimates as follows:

Canton, 800 communicants; Beechland, 7 miles distant, 340; Paris, 120; Moreck, 15 miles to the east, 100; Fulton, 130; Sugar Creek, 60; Randolph, Portage county, 18 miles north of Canton, 120. Total, 1,570.—*Cincinnati Journal.*

Western Louisiana.—The state has made a donation of $20,000 to Opelousas, for the commencement of a college which is to be free from religious influence, similar to the one founded by Mr. Girard, in Philadelphia. The college is not located, owing to a disagreement between the trustees as to its location. Within about 12 miles of the village is a female institute, called a convent, under the control of the Jesuits, with 70 or 80 young ladies receiving instruction. This institute is supported chiefly by Protestants, who have no other means to educate their daughters, and there are but few young ladies, if any, who leave the institute free from a very strong bias of mind in favor of the Roman Catholic religion. Many parents who educate their daughters there, are not aware of the lasting impressions made in childhood on youth at an institute where religion is taught as at a convent. Every nerve is exerted by three talented females to make the children Catholics. There is no Sunday-school here at present.—*S. S. Journal.*

Congregationalism.—A writer in the Connecticut Observer has proposed the formation of a general Congregational Union for the United States. He thinks that such a Union might establish some regulations, which should render our form of government more acceptable to Presbyterians. We wish for no such change; and we protest against any Union whatever, which shall have power to establish any regulations at all for the government of the churches. The great Head of the Church has established regulations enough—exactly enough.

Still, we are not sure that the expediency of a general Union ought not to be seriously considered. All proposals of the kind, heretofore made, have failed; but as our principles are diffusing themselves, and new organizations are springing up, there may be new reasons, why something of the kind should be done. Will our wise men think of it?—*Boston Recorder.*

Support afforded to English Bishops.—It is a fact, (we believe,) that ten bishops of the established church in England, receive for salary, in all, eight hundred and sixty-five thousand nine hundred and thirty-three dollars per annum; being an average of eighty-six thousand five hundred and ninety-three dollars each. Thus one officer of the church who has vowed to renounce the pomp and vanities of the world, and is forbidden by the word of God to be greedy of lucre, receives more money for one year's service, than the President of the United States, the Vice President, the Secretary of State, of the Treasury, of War, of the Navy, the seven Judges of the Supreme Judicial Court, and the Attorney General. The Bishop of Winchester alone receives salary amounting to more than four hundred and sixty-two dollars a day, or one hundred and fifty-five thousand four hundred dollars a year!—*Chris. Sec.*

Baptist Deputation from England.—Our readers will recollect that a few weeks since, we stated that it had been determined by our English brethren to send a deputation to this country, to meet the Baptist General Convention, at its triennial meeting in Richmond, Va. We learn from the Patriot, a London paper just received, that at the annual meeting of the Baptist Union, held June 18th, Rev. F. A. Cox, LL D., of Hackney, near London, and Rev. James Hoby, of Birmingham, were appointed as such Deputation. At the same time an address, expresing the feelings of the Baptist denomination in England, towards their brethren in America, was adopted.

A very interesting season may be anticipated in Richmond in May or June of next year; as besides the Foreign Missionary Convention, the Amer. Bap. Home Mission Society will hold its anniversary there, and also the General Association of Virginia. It is presumed that ministers and other brethren from every State in the Union will be present, unitedly to present, the hand of fellowship to the representatives of our brethren in the father land.—*Baptist Repository.*

Maryland State Colonization Society.—At a recent meeting of this society it was stated:

1. The principal design of the Society is the destruction of slavery in Maryland.

2. The Colony at Cape Palmas is to operate on Temperance principles.

3. The Colony is to be agricultural.

We cannot, in view of the above facts avoid, expressing our high gratification that a Society like this has been formed. The most common objections to the American Colonization Society have been, that it did not touch slavery—that the colony was of too commercial a character—and that an immense quantity of ardent spirit was drunk there. Neither of these objections can apply to this. It may most emphatically be called an *Anti-Slavery Society*, while the new colony is to be strictly temperate and agricultural. Something has been needed of this character, to bring together those mighty minds that were wasting their strength in unfruitful controversy with each other, instead of effecting much good. The angel of peace, hearing the olive branch, is with us. Would that all who love the Lord Jesus Christ might listen to her wise suggestions. *Friend of liberty!* here is a medium by which you can pour your benevolence upon the suffering slave;—its effect will be immediate and palpable.—*Zion's Herald.*

Literary Institutions among the Baptists in the United States.—The following is a list of the principal Literary Institutions in our country, founded and fostered by the Baptist denomination. These institutions are not exclusively denominational, the colleges especially. They are open and free to all. Most of them are, at present in a flourishing state. A very large number of Academies and High Schools founded by the Baptists are not enumerated in the following list:

Waterville College, Maine.
Newton Theological Institutions, Mass.
Middleboro' Academy, Ms.
Franklin Academy, Shelburne Falls, Ms.
Brown University, Providence, R. I.
Ct. Baptist Literary Institution, Suffield, Ct.
New Hampton Literary and Theological Institution, N. H.
Vermont Literary and Scientific Institution, Brandon, Vt.
Hamilton Literary and Theological Institution, N. Y.
Haddington Theological Institution near Philadelphia, Pa.
Columbian College, Washington, D. C.
Virginia Baptist Seminary, near Richmond.
Wake Forest Institute, Wake Forest, N. C.
Furman Academy, High Hills, S. C.
Mercer Institute, Greenboro,' Ga.
Georgetown College, Georgetown, Ky.
Granville, College, Granville Ohio.
Alton Seminary, Alton, Ill.

Besides the above Institutions, others are projected, and some of them nearly ready to commence operations:—as Winthrop, Me., Greenland, N. H., Worcester, Ms., Brockport, N. Y., &c. &c.—*Baptist Repository.*

The Presbytery of New Brunswick (*N. J.*) at its late meeting adopted the following resolution on the subject of "the Act and Testimony," which we copied in our columns some time since.

1. *Resolved*, That this Presbytery concur in the *Testimony* borne against the prevailing doctrinal errors in the document alluded to, without expressing, at this time, an opinion in regard to the other portions of said document.

It appears that the Presbytery was not prepared to adopt the censures on the proceedings of the General Assembly, contained in that document. In a pastoral letter to the churches under their care, the Presbytery warn them against Arminian and Pelagian errors, and speak in just terms of the importance of holding the truth in the simplicity and pureness of the Gospel. They also warn them against "anxious seats," and other measures of the kind. We do not advocate these particular measures—but it is proper to ask when christians are warned against the use of them, at a time when stupidity prevails to an alarming extent in the church—is there not more occasion to warn her members against this besetting sin of all ages and all churches, and against the neglect of prayer and lukewarmness in the service of God!—*Rel. Tel.*

For the Western Luminary.

Elective Affinity.

"We consider the Presbyterial existence or acts of any presbytery or synod formed upon the principles of elective affinity as unconstitutional, and all ministers and churches voluntarily included in such bodies as having virtually departed from the standard of our church." Act and Testimony.

"Paul said unto Barnabas, let us go again and visit our brethren. . . And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them at Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark and sailed unto Cyprus. And Paul chose Silas and departed, being recommended by the brethren unto the grace of God." Acts 15: 38—40.

And Doctor Ely and a majority of the Philadelphia Presbytery determined to take with them A. Barnes, who had been chosen by the first church of Philadelphia as their pastor. But Doctor Green and a minority of that Presbytery were not willing to take him with them, who had published a sermon giving the outlines of the gospel plan of salvation, but omitting to state all its features. And the contention was so sharp between them, that the Assembly of 1831 recommended that they be parted asunder. Now the analogy fails, for the same spirit was not in the Synod of Philadelphia, that was in the loved apostle. That synod refused to obey the recommendation of the Assembly. The next Assembly divided the Presbytery in such way as was in their judgment best calculated to promote the peace of the ministers and churches belonging to that presbytery. The synod refused to receive delegates from the presbytery thus set off, and declared the act of the Assembly unconstitutional and void. The Assembly of 1833 still adhered to the principle, and the Synod of 1833 so far yielded as to admit the presbytery, and then form a new division, regardless however of the recommendation of the Assembly: and again, the Assembly of 1834 have sustained the second Presbytery; and to prevent further collision with the synod, have erected a new synod: and now by "Act and Testimony" the church is appealed to, and the act of the Assembly, and the bodies formed, and the individuals voluntarily forming them, are denounced in the article at the head of this paper.

Paul and Barnabas had been separated for the work whereunto the Holy Spirit had called them. To use the modern phrase, they had been formed into a presbytery, for they ordained elders in every church formed by them. After much labor and success they returned to Antioch. Here the difference took place which separated forever in the flesh, these two brethren. Paul was unwilling to labor with Mark; and after a sharp contention they separated. The brethren, who doubtless had been appealed to, approved of the separation, for they recommended Paul to the grace of God. I notice only three truths prominent in this passage.

1. The district to which Paul and Barnabas were separated was not geographically defined, but all the churches they formed were included in it.

2. A division of this presbytery took place, on account of the difficulty between Paul and Barnabas, in such way as was in the judgment of the parties best calculated to promote the peace of the ministers and churches: and regard was had to the wishes of the parties, for Barnabas took his nephew and such of the churches as were willing, nor did Paul interfere with his choice or his church, but went in a different direction.

3. Brethren may contend sharply and separate, and yet be and remain acceptable laborers in the church.

Suppose that Paul had adopted the course of conduct and used the arguments of some of our modern divines, and instead of choosing Silas and departing, had filed a complaint and appealed to the brethren at Jerusalem.

Paul would have risen:—"Brethren I object to the admission of Mark, because he deserted us on a former occasion, and a man who undertakes to labor and fails to do it once cannot ever after be depended on.

In the second place—I consider myself very badly treated by Barnabas, and think that you ought to censure him for thus attempting to force Mark upon us: and then you should compel him to labor with me in our old presbytery.

In the last place—I object to such a division as Barnabas proposes. It is true I have no confidence in Mark and will silence him if practicable, yet it will never do to encourage Barnabas in his conduct; if you allow him to choose his own associates and separate from me you introduce into the church the system of elective affinity. That introduced, the church is ruined. Why it will run like poison through every vein and artery of the church, every person will think himself at liberty to quarrel with his church associates and walk off: and thus endless confusion and division will be the consequence." The brethren at Jerusalem think that for the purpose of peace and harmony they had best be separated, that Barnabas had done nothing worthy of censure, and that there was work in the vineyard even for Mark: and they instruct the brethren at Antioch accordingly. The latter brethren find out that their rights are invaded, that they have exclusive jurisdiction, and they say we will make no such division: and Barnabas and Mark are now constrained to appeal to Jerusalem. That body directs Barnabas to take Mark and such of the churches as wished it and go along, for by this time, the churches at Cyprus needed their presence: and they again recommend to Paul and the Antioch brethren to desist and receive the brethren as part of their body—they in no wise daunted, again refuse, and by Act and Testimony, set all the brethren to contending as sharply as did Paul and Barnabas at the first: and what was the quarrel of two has become the quarrel of the whole church.

The reader at all acquainted with the real (not misrepresented) history of this controversy, will be at no loss to discover the strong points of resemblance of this supposed case of a primitive appeal, with the division of the Philadelphia Presbytery, or to apply the principles of the former, including the scriptural account of its origin, to elucidate the latter.

If the Synod of Philadelphia had submitted to the recommendation of the Assembly of 1831, and made such a division of the presbytery as was recommended, and like Paul departed, being recommended by the first presbytery unto the grace of God; and if the latter body had imitated Paul in his magnifying the office of *gospel herald*, and proclaiming to the heathen the unsearchable riches of Christ, no man, no angel can tell how different would have been the result.

We will now bring the question nearer home. How many brethren in the West Lexington Presbytery can tell the boundary of that presbytery? Is there in fact a line visible to the senses marked at all? And how would any one of them convey to a stranger or a brother presbyter an idea of its boundary or extent, in any other way, than by naming the churches and ministers it includes? How happens it that a geographical line considered of such transcendant importance, should be so little known? I answer the latter, because it is comparatively of no importance: and brethren are not to blame for being ignorant of this line, there being no reason why they should have such knowledge. Is it necessary to know who are to sit in Presbytery? Access is had to the records for the names of the ministers and churches, and nothing more is needed. Is a minister charged with a crime before a Presbytery? It is not necessary to know where the act was committed, whether on this or that side of a line, (which is of vast importance in civil courts) because membership, not locality, gives jurisdiction; the minister is amenable to that presbytery of which he is a member. Is it necessary to know the line, so that when a minister moves outside of it he vacates his office? No: this can only happen with civil officers. A judge cannot act out of his district, a sheriff cannot act out of his county, a criminal is to be tried in the vicinage or county in which the crime was committed; and it is because of a too close adherance to the principles on which civil courts are organized, that a difficulty about a geographical line was ever started.

We are not done with the boundary of this presbytery which, by the way, is as crooked as the "serpent of the skies." We asked if there was a visible boundary line to this presbytery. We know there is not. Yet there is a real, actual line, notwithstanding, existing not on the ground or the trees, but on paper and for the mind's eye, and it is to this ideal line that we wish your undivided attention for a moment. We say the line exists on paper and in the mind. Now there are two ways to write on paper this ideal line, and to mark distinctively its extent, and the district included; the one is by mentioning *places*, courses and distances, the other is by naming *persons* and *churches;* the latter not less a real boundary, a real *district* than the former, and for all church purposes by far the most practicable.

Three separate and distinct questions have been blended in this controversy, and have been considered by many as included in this one general term, "elective affinity."

1. Have the General Assembly a right to divide a presbytery?

2. Have they a right to make such division without a geographical line?

3. Have they a right in dividing a presbytery to regard the wishes of the parties, and, for the sake of peace, to separate contending brethren who say they cannot labor together in peace? and in this latter question alone is involved the principle of elective affinity. The third may be involved as fully in the first as in the second, and does not necessarily belong to either.

"A Presbyter" has recently so ably discussed the first and second question that it seems a work of supererogation in me to add any thing further. He proves that the Assembly has exercised the first mentioned right in sundry instances, and that it is no new thing under the sun for presbyteries to cover the same ground. We have shown that for all practical purposes the second principle is as good as the first. Brethren seem to have forgotten "My kingdom is not of this world," and to have unconsciously copied the "man of sin and son of perdition" in claiming territorial rather than spiritual jurisdiction, or more properly territorial as involving spiritual jurisdiction. We would ask a few more questions in relation to the West Lexington Presbytery. How happens it, that sundry churches are now in its bounds that were set off in the original division to the Ebenezer Presbytery, so as to leave the latter presbytery now a mere skeleton? I answer, those churches preferred their former connexions, they and their ministers had more "affinity" for the latter than the former presbytery, they chose to ask to be put back, and the synod chose to grant their request: nor is it in the recollection of the writer, that such a request was ever refused. But again, how was it that Tabor Presbytery existed but one year? Some brethren preferred their former associates, they petitioned and their petition was granted. And thus have two presbyteries which in 1825 were about equal, by this thing of elective affinity, been made very unequal; so that in point of fact the Synod of Kentucky have been practising on this very principle, until in the language of my motto, "they have virtually departed from the standards of our church."

We approach now to the fountain head of this evil. Congregations are the nurseries of the church, there the Presbyterian character is formed, and there the principle reigns with undiminished sway: for congregations, there are no bounds; every one connects himself to his favorite church. In cities the abodes of the Presbyterian population are interminably mixed and intermingled, and all is apparent confusion: yet the principle of the *churches visibility in her ordinances and of jurisdiction over her own members*, excludes all confusion and causes perfect order. And can a principle which pervades the whole church, which is indispensable for congregations, be that destructive thing, which men imagine, when applied to presbyteries. Presbyteries have been formed on this principle. The second Presbytery of Philadelphia has existed for above two years, and brethren have failed as yet to produce one instance of an evil growing out of the principle. I know that many evils have grown out of opposition to that principle—and opposition most unkind and persevering. What is it "virtually to depart from our standards?" Is it to fall out with the brethren and choose from among them our favorite associates? Then did Barnabas and Mark so depart, and the gospel of Mark was written as a standard by *one* who had departed from it. Is it to consent to a separation of brethren that contend sharply? Then was the beloved Paul guilty, and all his Epistles, though a standard for *us*, he had departed from: truly are brethren in their zeal for reforming the church, virtually re-forming the Bible.

We did look with great anxiety for the promised article of the Rev. N. H. Hall on the Act and Testimony, and we cannot too warmly express our approbation of its peace speaking purport, one clause only excepted. Did brother Hall sufficiently ponder those expressions: "I think not without cause. It cannot be believed for a moment that our government ever contemplated the formation of churches and presbyteries on the principles of elective affinity." When was there a church ever formed or divided on any other? Surely brother Hall knows that elective affinity as sanctioned and practised by the Assembly, has its meaning distinctly defined; and that it was wrung from the Assembly by the agonies of contending brethren; and before he gives countenance to such imputation, would it not be better for him to devise how a court of Jesus Christ the prince of peace, could have done otherwise? But what "cause" can be adequate to so disastrous an effect, as is now alienating the feelings and affections of brethren in Christ,—not "elective affinity," but its *positive opposite.*

A Subscriber.

The Colony at Liberia.

Danville, August 16th, 1834.

At a meeting held by a portion of the Students of Centre College, for the purpose of examining Mr. Joseph Jones, a colored man, as to the condition and prospects of the Colony of Liberia, Mr. W. M. TUNSTALL was called to the Chair, and Robert McKeown appointed Secretary.

After a protracted examination, conducted partly by persons friendly to the scheme of Colonization, and partly by persons opposed to it, the following resolutions were offered and adopted by the meeting—the first and third by a unanimous vote—the 2nd by a vote of twenty-eight to four.

1. *Resolved*, That this meeting return their thanks to Mr. Jones for the obliging and satisfactory manner in which he has answered the questions proposed to him in reference to the Colony of Liberia.

2. *Resolved*, That the intelligent representation of Mr. Jones has convinced us of the favorable prospects of the Colony, and has given us renewed confidence in the practicability and benevolence of the scheme of Colonization.

3. *Resolved*, That these resolutions and the questions and answers on which they are based, be printed in the Olive Branch and Luminary.

QUESTIONS AND ANSWERS.

1. How many of the emigrants are discontented? Several; a very large majority are perfectly satisfied.

2. What is the cause of their discontent? They say that it is because the country is not fit to live in; but I say it is because they have no industry. They have no good reasons.

3. What is the general character of the discontented? People who are not disposed to work or take any care of themselves.

4. Has the Colony any influence in civilizing the natives? I think it will civilize them in time. If more means were used for this purpose it would do it faster.

5. Do the natives wish to come under the laws of the colony? They do.

6. Are they willing to give up the slave trade if they can be received under the protection of the colony? They are. Some come into the bounds of the colony from their native places to escape the slave trade.

7. Do any of the natives become real christians? There are two of whom I know. There may be others.

8. Do the natives wish to learn to read? Some of them are very desirous to learn.

9. Do you think the colony itself, without any direct efforts by missionaries sent from here, would christianize the natives? In time it probably would.

10. Does the colony give the natives a disposition to receive missionaries among them? It does. They understand by it better what good they will get from them.

11. Does the colony afford advantages to us for acting on the natives by missionaries and schools? Yes. The bad influence to the natives from civilized men who do wrong, would not be as much as the good from the missionaries and schools.

12. Are the preachers who sell rum paid for preaching. No; they get nothing for it.

13. How many natives have you seen drunk? I seen a great many natives, and I never saw but one drunk.

14. What do the colonists think of the man who said the natives ought to be slaves? He is thought badly of for such a notion. He has hurt himself by saying so.

15. How many days did Samuel Jones remain in the colony? Eight days, I believe, including the day of his landing and the day he went on board.

16. Had he any opportunity for learning the condition of the colony? No. It was impossible.

17. Do you believe the statement given, as made by Jones, that "hundreds are starving there!" I believe no such thing. I heard of folks starving in Africa, but I never could find them.

18. How many did you ever hear of as suffering for want of food? I heard distinctly of a couple of people.

19. What was the cause of their suffering? They lived away from any others and were sick; and the neighbors did not attend to them. I heard it said that some thought the one that died might have got well if she had been taken care of. But I suppose such things may happen anywhere.

20. How long were you in Africa? Nine months and twenty-nine days.

21. Did you visit every part of the colony? Yes, and spent some time in each part.

22. Are colonists, as a body, called christians by the natives?—They do not call them by this name, but call them all *white men*. They use the expression a *God-man*, to mean what we do by a christian. They only call those they think to be good "the God-men." They make a difference as we do.

23. Does not the example of a transgressing christian excite more contempt in the natives than that of a non-professor? Yes. When a man professes to be good and does not act so, he is more despised.

24. Is not the fear of an attack by the fever so prevalent that the visitors generally remain in their ships during the night? A number of scary passengers go on board at night. But some die on board as well as on shore. Almost all must be sick more or less in becoming seasoned.

25. Would it be better for the whole colored population, if now freed, to go to Liberia? No; not without arrangements for receiving them.

26. Would it be better for themselves, the colony, and the natives, that 20,000 in their present unprepared state, should go? I cannot say—but doubt whether it would.

27. Would it be better that 5,000 or 10,000 should? If their masters would give them suitable preparation, it would be well for all to go, *provided they would go willingly.*

28. If they had such preparation as the Society is now making necessary for each emigrant—that is, if each had a small house of his own provided and ready built on a piece of ground which he could cultivate, (the title to which house and ground to be given when he had prepared another similar house for a future emigrant)—would 10,000 a year be too many to send? No. If they had such preparation and went willingly, their number would make no difference.

29. Do not the colonists look down upon poor emancipated slaves sent from here, as degraded and a disgrace to the colony? I have heard such talk among the quality of the colony.

30. Do they look down upon them as much as the white people of New York look down upon the free blacks among them? I reckon not; and I suppose I am fit to give an opinion, as I was in New-York about as long as Samuel Jones was in Africa.

31. Do you think that the colonists would be willing that great numbers, as they now are, should be sent immediately? Many would receive them gladly—a majority would receive them.

32. Do the colonists generally deal fairly with the natives? Many of them do not.

33. Do the preachers? Some of them do, and some of them do not.

34. Is not the religious influence of the preachers and church members much done away by their unfair dealing with the natives? The colonists themselves speak of this, and the preachers in the pulpit, as a thing that hurts their usefulness among the natives.

35. Are they there as they are here—some good and some bad? Very much the same.

36. Is temperance gaining ground there? Yes; some of them begin to think that they can do without either selling or drinking. Thirty-three joined a Temperance Society at Caldwell on one night; and some of these were strongly opposed to it when I first went to Liberia.

37. Are there many children at school? The most of them are. The recaptured Africans have schools among them.

Are there any of the recaptured Africans christians? A great many; two of them are preachers.

How do the colonists treat the natives that are servants among them? Some tolerably well, and some roughly; they whip them sometimes.

Are those servants hirelings? Yes. They need not live with a person if they do not choose. But if they go away before the time for which they hire has expired, they receive no wages.

Do they treat the natives worse than the whites treat the free blacks in Kentucky? A good many of them do.

Is there one law to protect colonists and another to protect natives? No; they enjoy the same laws.

Do the natives consider themselves worse off by the Americans having settled there? No; they think they are much better off. There are no wars among them where the Americans protect them. There are, however, cases where individuals impose upon them.

Has there been any capital punishments in the colony? No.

Are the natives permitted to vote? No; they are not citizens. The recaptured Africans are, and they vote.

Can you vote in Liberia when you return? Yes.

Do they let white men vote? No.

Do they let white men hold land or houses? No.

Have the natives an equal chance of justice? No.

Have the free blacks an equal chance here? No.

Would a respectable colonist marry a native? No. They have no objection to marrying a recaptured African, for they are considered as civilized.

Are the natives in the settlements treated as servants? They hire and are so treated. Some of them live in houses by themselves, and not with the colonists.

Is any effort made by the colonists to elevate the natives? Some of the colonists try to do it; but there is not as much effort as there should be.

Are there any schools which the natives may attend? There are two at New-Georgia, and all the Sabbath Schools.

Do the natives attend Church? Very seldom.

Do the natives fear the colonists, and do the colonists wish them to do so? Some of them do.

Do any of the colonists say the natives should be slaves? I heard of one man only who said so.

Have the colonists, those who are able to afford it, a native or two to work for them? Yes.

Are the rich colonists proud and luxurious? They generally are.

Do the natives lounge about much? No, they are generally very industrious.

Are the preachers traders? They generally are.

Do they trade in Rum, Tobacco, Fire-arms, and Beads? Yes.

Is Rum a chief article in trade? There has been a good deal of trade in it.

What use do the natives make of Fire arms? Chiefly to shoot game. They do not use them to shoot other natives. When the Africans go out to kidnap, they shout and hurrah round the village and frighten the inhabitants and catch them when they run. I do not know that those who purchase guns from the colony use them for this. Those who deal with slave traders receive guns in exchange for slaves.

Can Rum be procured at any of the stores? Yes.

What is its price? From $1 25 to $1 50 cts. per gallon.

How many went out in the Ajax last fall? About 150 or 160.

How many died? Twenty-nine died on the voyage of whooping cough, cholera, and bowel complaint—they were almost all children.—The voyage was very long. About 45 died in seasoning.

Were any of the Physicians employed by the colony, there, when the passengers of the Ajax were sick? No, Drs. Hall and Todson were both away.

While you were there the Jupiter, the Argus, and the Ann arrived. How many died out of the passengers? The Jupiter brought 50, and two of them died. The Ann brought forty and none died.

Are the natives healthy? They are as healthy as any people. They look far better than the blacks here.

How long does the seasoning last. From 3 to 24 months.

Does the sickness when it seizes them, make them discontented? It often does.

Can they ever attend to their business while sick with this disease? Many can. Children have not it as bad as grown persons.

Are they generally healthy after they have had this disease? Remarkably so.

Have any of the colonists been connected with the slave trade? Such a thing has been said—but no proof has been given.

What is the punishment for a person engaging in this trade? He is hung.

Are the colonists generally disposed to cheat the natives? They make the best bargain they can generally—so men do elsewhere. Some of the natives are so keen as often to cheat them.

Have the Colonists a disposition to traffic and not to agriculture? Much more attention has been given to trade than to farming. More attention was given to agriculture in 4 months before I came away, than had been in 6 whole years before.

How many emigrants escape the fever? I saw three or four who had never been down a day.

Would the same number of slaves set free here be as well off as they are there? No.

Why do you think so? They are not looked down upon, nor trampled upon there as they are in this country. They can do as they please.

Do the mass of the free colored people here live as comfortably as the mass of the colonists? No.

What would be necessary to enable a man to live comfortably if he went from here to Liberia. A suitable set of utensils, furniture, clothes for two or three years, enough of food to last till he could raise a crop. All these would cost about $150.

Does it require as much labor to raise enough to support him there, as it does here? No. He can support his family better, with half the labor.

Why can he do this? Because, what he raises there grows far more abundantly and with less labor.

Were the most of those who went out in the last expeditions emancipated slaves? Yes.

Do they permit men to leave their wives there, or wives to leave their husbands? No, they put such persons in jail.

Are efforts made to persuade the free colored people in Kentucky not to emigrate? Yes—more than to persuade them do so. The enemies of colonization are more active than its friends.

Were efforts made to prevent you giving testimony in favor of the colony? Yes. I was told in New-York that if I liked Liberia, I had best keep it to myself—that it was not popular and I had best say nothing about it. In Philadelphia, too, I was called upon by a person to take my testimony; but he wished to make me answer according to his notions and not according to what I knew. He wanted to ask and answer the questions both himself.

W. M. TUNSTALL, *Chairman.*
Robert McKeown, *Secretary.*

McDowall's Journal.—We perceive by an official article from the Third Presbytery in the city of Mew-York, that this publication is pronounced questionable in its tendency. The Presbytery express kind feelings towards Mr. McDowall, and speak well of his zeal and the purity of his motives, but say that they "believe its moral influence upon the public mind to be at least of a questionable character," and proceed to name other means for giving information and producing reform, which they deem more advisable than the publication of the journal.—*Baptist Register.*

Dr. Porter's Bequests.—"The late President Porter, of the Theological Seminary, Andover," says the Boston Recorder, "has bequeathed to the American Education Society, *fifteen thousand dollars* for Permanent Scholarships. It is also understood, that he made bequests to the American Board of Commissioners for Foreign Missions, the American Bible Society, the American Tract Society, and the American Home Missionary Society."

Quantities of spurious gold coin are in circulation. They are said to be extremely well executed, and calculated to deceive the best judges.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 10, 1834.

A word to Correspondents.

As we anticipated when we consented to open our columns to the controversy which is now so rife in our church, we are beginning to find ourselves overwhelmed with communications on the general subject. Some of them so lengthy, and others written so illegibly, that it is becoming an onerous duty to wade through them, in order to ascertain their suitableness for publication. Zealous "*Defenders of the Faith*," armed *cap-a-pie*, are starting forth from every quarter. We assured our readers at the outset that we should not inflict on them "a protracted and angry controversy." We shall endeavor to redeem our pledge. We would merely say, in the language of an Apostle, to those brethren who have entered the lists, and to others who may be harnessing for the combat, "If ye bite and devour one another, take heed that ye be not consumed one of another."

☞"Fair Play," and an article on the subject of the *Act and Testimony*, are on file for insertion. "A Presbyter" shall appear next week.

Progress of the Temperance Cause.

The cause of Temperance prevails just as fast and as far as truth prevails over prejudice and error.

We can bring testimony from men in all climes and all conditions—men rich in knowledge and old in experience, who have spent their lives in studying the human system and the nature of substances which generate disease or which may remove it, and their united opinion frequently published to the world establishes the fact, that ardent spirit is never useful, but on the contrary, always injurious to the healthful action of the system. If we needed more proof, we might find it every where in the tippler's feeble and trembling frame, or in the drunkard's loathsome and mouldering corpse.

It is never useful, but always injurious. This fact is fully settled. If the law of God in the constitution of nature teaches any thing, it is settled. If human testimony is worth any thing, it is settled. If the long and melancholy experiment of disease, and wretchedness, and death which have attended the use of this article prove any thing, it is settled. Just as far, therefore, as truth prevails over error, the principles involved in the Temperance reformation must prevail.

We have often heard persons express their surprise at the rapid progress of the Temperance reformation. But there is truly no cause of wonder. "*Truth is mighty, and must prevail.*" This is agreeable to the laws of mind. When truth is presented with an array of evidence beaming clear and resistless as light, the mind yields assent. This is no matter of marvel. A child might gaze with wonder at a rock loosened from some lofty cliff, and rolling with resistless force and accelerated motion to the valley; but an individual who understood the laws of gravity would see nothing in this to excite surprise. With us the chief cause of wonder is, that the reformation did not commence earlier, and that it does not every where command the assent and active co-operation of every one who loves his country or regards his own personal responsibility either to the tribunal of public opinion or the tribunal of God.

Foreign Missions.

At a meeting of the Executive Committee of the Kentucky Foreign Missionary Society, holden in Lexington on Tuesday, Sept. 9th, 1834—Present: Rev. N. H. Hall, Wm. A. Leavy, Wm. Richardson, J. M. McCalla, J. L. Tracy, Rev. J. D. Paxton, *Cor. Secretary*, A. T. Skillman, *Treasurer;*

W. A. Leavy was called to the chair, and J. L. Tracy appointed Secretary pro tem.

Rev. J. D. Paxton being about to leave this country for a time, on a voyage to Europe, resigned his commission as Corresponding Secretary and General Agent of the Society, at the same time making a donation of the amount of his salary for the last five months to the cause of Foreign Missions: Whereupon it was

Resolved, That we accept his resignation, and tender to him our cordial thanks for his faithful and efficient efforts in this cause.

A letter was read from Rev. A. Bullard, General Agent of the F. M. S. V. M., informing this Committee that the Board at Cincinnati being aware of the intention of Rev. J. D. Paxton to resign, had appointed as his successor Rev. W S. Stone, and requesting our concurrence in said appointment: Whereupon it was

Resolved, That we appoint Rev. W. S. Stone, Corresponding Secretary and General Agent of the Foreign Missionary Society of Kentucky.

Resolved, That we approve the appointment of the Executive Committee of the F. M. S. V. M., to hold their next annual meeting in this place; and we cordially invite them to hold it in the First Presbyterian church, in Lexington, on the first Thursday in November—and further

Resolved, That the Foreign Missionary Society of Kentucky hold its annual meeting at the same time and place.

Resolved, That the Rev. A. Bullard be requested to invite such friends of the cause as may be in Cincinnati, to meet with us on that occasion.

Resolved, That the proceedings of this meeting be published in the Western Luminary.

W. A. LEAVY, *Chairman.*
J. L. TRACY, *Secretary.*

New Papers.

The Perfectionist.—This is the title of a paper just commenced at New-Haven, which, in point of Theological novelty yields to few publications of the age. The grand tenet to be inculcated is, as indicated by its title, *the perfectibility of human nature*, or in other words, that no man can be a Christian unless he is perfect in holiness. The editor appears anxious to shield the deluded individuals who think with him from the charge of sectarianism. He says,

"We wish to have it distinctly understood, that we have formed no churches, organized no societies,—have not licensed or ordained any ministers, or done what might justly expose us to the charge of sectarianism. So far from being a sect, we are now members of Baptist, Presbyterian, and Cougregational churches, or are outcasts from churches to which we once belonged, for having testified that "Jesus Christ saves his people from their sins."

This sheet has a very respectable appearance, and gives indications of considerable ability in its editorial management.

The Family Minstrel.—The first number of this handsomely executed little work in quarto form, published in the city of New-York, lies on our table. It is to be issued semi-monthly, and will be specially devoted to the cultivation of vocal music in Sunday Schools, families, &c. Each number of the work is to contain from two to four distinct pieces of new or popular music, "suitable for the school, the parlor, or the Church." This specimen sheet contains two pieces of music. Terms: $3 per annum.

The Cumberland Presbyterian.—A very respectable weekly paper, entitled "The Revivalist," and specially devoted to the interests of the Cumberland Presbyterian Church, has been published at Nashville for a length of time. It has recently appeared in an improved dress, and with the title changed as above We think it a decided improvement in every respect. While the Cumberland Presbyterian continues to be conducted with the ability and Christian liberality which now characterize it, we hope it may meet with abundant success.

Correction.—We are requested to state, that the paragraph in last week's Luminary, respecting the withdrawal of the Rev. John H. Fielding from the Presidency of Augusta College is founded in mistake. We merely gave the item as we found it in another paper, supposing it of course to be correct. We cheerfully make the correction, and state, as requested, that Mr. Fielding continues to sustain the same relation to the institution which he did last session, namely, President *pro tem.* of the Faculty. The session of Augusta College opens the 4th Monday of the present month.

For the Western Luminary.

Inconsistency.

Great pains is taken at the present day, by preachers of the gospel and by christians in general, to set forth the deficiency of laborers in God's vineyard. And great efforts and sacrifices are made by individuals and by associations, to supply the destitute with the bread of life. The vast importance of this subject may well be considered a good reason why so much is said and so much attempted to be done by christians, to promote Missionary and Bible operations.

I listened with no ordinary interest to a sermon lately preached in one of our Presbyterian churches, on the subject of "Home Missions;" and as is usual in such discourses, the great destitution of preachers, in Kentucky, as well as other places, was noted. The facts stated, (and I believe them to be facts) were certainly calculated to stir up the minds of philanthropists as well as christians. My thoughts went round the world with the preacher, and surveyed the vast fields abroad "white unto the harvest," came home and tracked the frontiers of our own country, and at last took a short round among the outer counties of our own state; and then circumscribing their range to within a few miles of Lexington, I could almost imagine that *here* was work for many,—here among ourselves. As my eye fell from the preacher, it lit upon no less than *four* regularly ordained or licensed ministers, mingled with the congregation as hearers.

Strange inconsistency, thought I to myself. So many idle and yet so much to do. And it is no uncommon thing to see, in the same church, two or three clergymen, especially in the forenoon, sitting as hearers, instead of being engaged as preachers of the word.

Now I know very well that all these ministers are industriously, honorably, and usefully employed during the week. But does this exonerate them from the obligation to preach on the Sabbath? Is it not making *too* light of their ordination vow? Or is it to be understood that when a man assumes the sacred office of Teacher, in God's name, that he is only bound to speak and to preach when he is SPECIALLY INVITED to do so?

Dear brethren—you I address, to whom I have referred in the article above. Let me call your attention to the vacant churches—to the school-houses, which might be used for preaching on the Sabbath—to private houses which would be cheerfully thrown open for the same purpose—which lie immediately in this vicinity—where congregations could be had. And can you say that *these* have no claim upon you? If the inhabitants of India shall stand up in judgment against christians in America for not sending the gospel to them, how will those around Lexington who are equally strangers to the life-giving influence of God's grace! Now I say, will they and you meet, where that commission which tells you "Go preach the gospel to every creature," shall be rendered back to Him, from whom you profess to have received it: a commission, which if I rightly understand it, carries with it a *command*, not merely permission, to preach the gospel? R.

Acknowledgements.

Foreign Missions.—A. T. Skillman acknowledges the receipt of the following sums for the American Board of Commissioners for Foreign Missions.

Monthly Concert collection in the McChord Church, first Monday in September,	$4 75
Buffaloe Spring Church, Lincoln co.	10 50
Subscription to Missionary Herald, Mrs. Root,	1 50
Donation from Mrs. C. Winchester,	2 25
Mount Sterling Church,	5 45
Ladies of Nicholasville Church,	23 50

Western Foreign Missionary Society.—A. T. Skillman acknowledges the receipt of Five Dollars from J. M. Preston, Esq. of Burlington, Ky., for the Western Foreign Missionary Society at Pittsburg.

Kentucky Education Society.—A. T. Skillman acknowledges the receipt of Five Dollars from J. M. Preston, Esq. of Burlington, Ky., for the Kentucky Education Society at Danville.

From the Cincinnati Journal.

Anniversary Week for the Valley of the Mississippi.

Agreeably to previous notice, a meeting of delegates from the Cincinnati Sabbath School Union, Cincinnati Branch of the American Tract Society, Western Agency of the Presbyterian Education Society, Young Men's Temperance Society, Central Agency of the American Home Missionary Society, and of the Foreign Missionary Society of the Valley of the Mississippi, was holden in the Education and Missionary Rooms, No. 150 Main street, Cincinnati, on Thursday, August 28th, at 4 o'clock, P. M. Augustus Moore was called to the chair, and A. Bullard chosen secretary.

After due deliberation, it was voted unanimously, that the religious anniversaries for the Valley of the Mississippi, be holden during the last week in October, 1834, in the 2d Presbyterian Church in Cincinnati, and that the order of time in which they are celebrated be as follows, viz:

The Temperance meeting on Monday at 7 o'clock, P. M. The Tract meeting on Tuesday at 7 o'clock, P. M. The Bible meeting on Wednesday at 3 o'clock, P. M. The Home Mission meeting on Wednesday at 7 o'clock, P. M. The Sunday School meeting on Thursday at 3 o'clock, P. M. The Education meeting on Thursday at 7 o'clock, P. M. The Foreign Mission meeting on Friday at 7 o'clock, P. M.

Voted, That Mr. Robert Boal, Rev. John Spaulding, and Dr. Fore, be a committee to make arrangements for the accommodation of strangers, who shall attend these anniversaries.

Voted, That all clergymen and other persons, who attend these meetings, be requested to call at the Missionary and Education Rooms, No. 150 Main street, where the committee will register their names and make the necessary arrangements for their convenience.

Voted, That the Secretary publish the above proceedings in the religious papers in the city.

A. BULLARD, *Sec.*

Cincinnati, August 29, 1834.

P. S. Editors friendly to the cause of christian benevolence, are requested to copy the above notice.

German Reformed Church.—The Rev. Mr. Raschig, a missionary from the German Reformed church at Easton, Pennsylvania, arrived here last week, and entered upon his labors among the German population. On last Sabbath, he held public worship in the large school-house, at the corner of Vine and Sixth streets, and the size af his audience was highly encouraging. There is a fair prospect of collecting a congregation, and we hope that Mr. R. may be the instrument of much good to his countrymen in this region.—*Cincinnati Journal, September* 5.

From the Commonwealth.

Education Convention.

Wednesday, August 27, 1834.

At an annual meeting of the Convention of Professional Teachers, held in Frankfort, August 27, 1834, Mr. J. Roach was called to the chair, and J. Buchanan, appointed Secretary.

A letter from the Rev. H. B. Bascom, assigning the cause which rendered his attendance on the present occasion impracticable, was laid before the Convention.

After which the topics of discussion appointed for this Convention, were referred to committees for consideration, and, some matters of business having been discussed, the Convention adjourned to meet at 3 o'clock.

Wednesday, *afternoon.*—Mr. Roach being compelled to be absent, Mr. Sayre was called to the chair. It was resolved, that a meeting of the citizens of Frankfort should be held this evening for discussion of the following question:—"Does not this association owe it to themselves and the public to provide the means whereby teachers may be examined, and, if found competent, receive a diploma?" The subject of the Study of the Ancient Classics was assigned to Mr. Roach, to be reported on to the next Convention. A number of questions were brought forward and read; and, after some remarks, referred to the Executive Committee. The following gentlemen were selected as members of said committee:

Messrs. Livingston Van Doren, Rev. S. V. Marshall, Jos. Buchanan, Rev. R. T. Davidson, J. Dunham, Rev. H. Caswell, B. B. Sayre, L. H. Van Doren, J. Gayle and B. Knott.

The questions assigned to committees in the forenoon, were reported upon and discussed; after which the Convention adjourned, to attend the public meeting of the citizens of Frankfort.

The Convention met according to adjournment in the Presbyterian Church, half past 7 o'clock, Mr. J. Brown in the chair. Mr. Van Doren opened the meeting by an appropriate address on the subject of Education. The appointed proposition was then read and submitted for discussion. An interesting debate ensued, in which John Harvie, Esq. spoke for some time with his characteristic warmth and known good feeling for the cause of Education. Messrs. R. A. Ferguson and B. B. Sayre participated. The Hon. J. J. Crittenden closed the discussion by a truly able and eloquent address, in which to a certain extent, he advocated the affirmative.

Thursday, August 28.

The Convention met—Mr. Sayre in the chair. Some preliminary business having been despatched, it was resolved that the executive committee be instructed to secure for the next meeting of the Convention, addresses from distinguished and talented gentlemen on the subject of education, and their general co-operation in its behalf.

Resolved, That the Executive committee be instructed to issue a circular address as soon as practicable to all the teachers in the state, inviting and urging their attendance on the next general convention of teachers.

Resolved, That the executive committee be directed to consider and adopt the best means of raising the business of education to the character of a profession.

The Society then adjourned to meet in Lexington, at the call of the Executive committee.

☞Editors, who are friends of Education, throughout the State, are respectfully requested to insert the above in their columns.

From the Commonwealth.

KENTUCKY ELECTION RETURNS.

REPRESENTATIVES.

The following is a complete list of the members of the House of Representatives of Kentucky. Those marked thus, (*) 25 in number, are said to be friendly to the present administration.

Adair—Chapman Dohoney.*
Allen—Mr. Mansfield.*
Anderson—John G. Jordan.*
Barren—James Murrel and Franklin Gorin.
Bath—James Sudduth.
Bracken—William C. Marshall.
Boone—John P. Gaines.
Bourbon—Garret Davis and Robert Matson.
Breckenridge and Hancock—William Sterett.
Bullitt—John H. Myers.
Butler and Ednonson—John M. Austin.
Caldwell—Jesse Stevens.*
Calloway and McCracken—John L. Murray.*
Campbell—Jefferson Phelps* and John Thomas.*
Casey—James T. Walker.*
Christian—Mr. Morrow and David S. Patton.
Clarke—Samuel Hanson and John B. Ryon.
Clay and Harlan—James Farmer.
Cumberland—Mr. Winfrey.
Daviess—William T. Sharp.
Estill and Perry—Ansil Daniel.
Fayette—Gwyn R. Tompkins, John R. Dunlap and Aaron K. Woolley.
Fleming—Landaff W. Andrews and William W. Blair.
Floyd and Pike—Henry C. Harris.*
Franklin—Jamison Samuel.
Gallatin—Philip O. Turpin.
Garrard—John Faulkner.
Grant and Pendleton—Wm. H. N. Drake.*
Grayson—Charles Wortham.
Green—Benjamin G. Burks and Alfred Anderson.*
Greenup—John Hollingsworth.
Hardin—John L. Helm and Wm. Conway.
Harrison—John O. Beaseman* and John Trimble.*
Hart—Valentine Garvin.
Henderson—James Bell.
Henry—William J. Graves and William O'Bannon.
Hickman and Graves—Robert N. Lewis.*
Hopkins—Iredell Hart.
Jefferson—James Pomeroy and Warick Miller.
Jessamine—James W. S. Mitchell.
Knox and Whitley—Dr. Wilson.
Laurel and Rockcastle—John A. Moore.
Lawrence and Morgan—James P. Kendall.
Lewis—Charles C. Marshall.
Lincoln—Winford G. Bailey and William Hansford.
Livingston—[No election in consequence of the resignation of the Sheriff a few days before the election.]
Logan—James V. Walker and John Grubbs.
Louisville, City of—Walker Alsop and Samuel M. Brown.
Madison—Charles J. Walker and Daniel Breck.
Mason—William G. Bullock, Richard Collins and John Triplett.
Meade—Daniel S. Richardson.
Mercer—Dread Bowling* and James Morgan.*
Monroe—James Thomas.*
Montgomery—Joseph Harrow and Hugh Dougan.
Muhlunburg—John S. Evans.
Nelson—Charles A. Wickliffe and Jonathan Simpson.
Nicholas—Thomas M. Chevis.*
Ohio—Dillis Dyer.
Oldham—Robert O'Brian.
Owen—Benjamin Haydon.*
Pulaski—Thomas Jasper.*
Russell—Nathan McClure.
Scott—Job Stevenson* and Wm Johnson.*
Shelby—James C. Sprigg and James Ford.
Simpson—Joel Hudspeth.*
Spencer—Elisha W. Estis.
Todd—Francis M. Bristow.
Trigg—Isaac Burnett.*
Union—John S. Leewright.*
Warren—James Hines and Euclid M. Covington.
Washington and Marion—Frederick W. Trapnall, Robert C. Palmer and James Dever.
Wayne—Sherrod Williams.
Woodford—William Agun.

SUMMARY.

Another Riot.—Considerable excitement was manifested in this city yesterday morning, occasioned by the arrest of about a dozen of the most prominent negroes of the place. So far as we have been able to learn, the circumstances which led to their arrest are as follows:

Mr. Charles S. Williams, formerly of Palmyra, but now a clerk in one of the departments at Washington, recently arrived at Palmyra with his family on a visit to his mother, bringing with him, as servant, a female slave. The negroes of that place, one day last week, succeeded in inducing the girl to run away from her mistress, and brought her to this city, from whence she was taken to Palmyra on Thursday. Not satisfied with the result of this effort, the negroes in Palmyra, aided by about a dozen from this city, on Sunday night last, between twelve and one o'clock, surrounded the house of Mrs. Williams, and made an ineffectual attempt to enter it. On being refused admittance they made an attack on the door, when a gun loaded with shot, was fired from the window, which we are told, slightly wounded two of the negroes.

The negroes promptly returned the fire from three guns loaded with ball, all of which entered the house, but fortunately injured no one. They then commenced demolishing the doors and windows. In consequence of the lateness of the hour and the retired situation of the house, the inhabitants were not aware of their doings till an inmate of the house, having eluded the rioters, gave the alarm. On the approach of the people the rioters fled.

Those engaged in the affair belonging to that place having been apprehended, messengers were despatched to this city: and on application to the proper authority, warrants were granted, and twelve or thirteen of our negroes, who it had been ascertained were engaged in the attack on Mrs. Williams' house, were arrested and yesterday taken back to Palmyra, to be dealt with according to law.

If we are correctly informed, the slave had no desire to leave her mistress in the first instance, and afterwards positively refused to leave her.—*Rochester D. Adv. August* 14.

Liberality.—Sir Isaac Coffin has appropriated £100 sterling annually, to be bestowed in rewards at every annual examination at the Coffin School in Nantucket upon the ten best and most deserving pupils, five boys and five girls, each to receive £10.

There are now in the British House of Peers more than sixty noblemen whose age exceeds the "three-score and ten years," which the inspired writer speaks of as the usual boundary of the life of man. By the death of Lord Wodehouse, the venerable Lord Stowell has become the father of the house; his Lordship is now in his 89th year. There are many other Peers whose ages vary from eighty to eighty-five.

Indian War.—Letters have been received in Philadelphia from General Leavenworth's head quarters on the south western frontier, near the Arkansas River, dated 17th June. This portion of that fine command has the prospect, it would seem, of an active campaign. The Pawness will make peace when *compelled to do so.* We give an extract.—*Nat. Gazette.*

"The dragoons are crossing, and we have thus commenced the campaign. Since the first of May, 300 miles of road have been completed. The dragoons are moving upon it to make a peace with the Pawnees. We expect to find them 6 or 700 miles from here, and will have a peace with them, if we have to fight for it. They are killing our citizens daily, and robbing every one they can find."

The Hon. Edward Everett has resigned his seat in Congress. It is reported, that the President of Harvard College is about to resign, and that Mr. Everett is authorised to expect an appointment to that office.

The Hatfield meadows have borne a rich crop of wheat this year. The species planted there is the yellow wheat. This is the fifth or sixth season since it was introduced, and no blight has yet occurred, the crops averging every season from fifteen to twenty-five bushels.

The Milton (Pa.) Advocate of Thursday says: "The crop is now all taken in, and we presume a better one was never harvested in this region of country. We have understood that it is computed in a large portion of Buffalo Valley, that the wheat crops will average 30 bushels per acre. The corn crops throughout the country are very flourishing."

By the last Apalachicola Advertiser, we learn that the citizens of that place have erected themselves into a kind of Areopagus, for the trial of all offences against good order and the law. Two reasons are assigned for this, that they have no magistrates and no jail; either of which would be insufficient without the other. There can be no putting in jail without a mittimus, and a mittimus itself would scarcely hold the refractory spirits of Apalachicola.

The Mail Robbers Taken.—We are pleased to learn by a letter just received from the Postmaster at Cumberland, Md., that four persons have been arrested for the recent attempt to rob the great western mail near that place; one of whom the driver says he is able to identify as one of the two who made the attack. The Postmaster adds, that it is supposed that there is a gang of them scattered throughout that neighborhood.

Mr. Lucius W. Stockton, the spirited contractor on that line, is as he writes, taking such precautions as will enable his drivers to "STAND," if hereafter demanded to do so, and *dispute the ground* with these felons.—*Globe.*

Intrepidity, and Recovery of a Fellow-Being.—Major M. P. Lomax, of the U. S. Artillery, while walking on the beach at Newport, perceived a fellow-being struggling in the surf near the rocks, apparently drowning. A boat was manned by some fishermen, who were unable to reach him, when the Major, though in a delicate state of health, plunged in, and swam to the man, when, seizing him by the hair of the head, he brought him to the shore almost dead. He was an Irishman of Herculean stature, and much bruised, and would have perished in a few minutes. The Major is now suffering from the exertions he then made.

Steamboat Disaster.—On Friday evening last, at 11 o'clock, the steamboat Nimrod struck on a heap of stones in the river, about twenty miles below Portsmouth, and broke her steam pipe; in consequence of which the following persons were scalded, some of them to death: Augustus Fromid, wife and child, dead; they were citizens of Hamilton, Butler county, Ohio. John Botest, from Wheeling, dead. Our fellow-citizen, Mr. Aaron Valentine, city Councilman of the 4th Ward, was badly scalded, his wife slightly, and his child to death. Jane Ranaharn and child dead, from Cumberland, Alleghany county. George Street, from Frankfort Pa., and Washington Bishop, from Maryland, scalded, but not badly.

The Helen Mar brought the passengers of the Nimrod to our city. While we are writing this, the bodies of the dead are about being placed in their coffins. The stones on which the Nimrod struck, we are informed, were thrown from a flat boat about a year since, in the river."—*Cincinnati Intelligencer.*

OBITUARY.

Died, in Harrison county, on Friday, the 15th day of August, after a protracted illness of nearly twelve months, Wm. H. Curry, in the 22d year of his age.

He was early instructed in the Christian Religion, and was dedicated to God, by his kind and affectionate mother in the ordinance of Baptism, for which he in riper years was ever thankful. Throughout his life, he was an example for steadiness, morality and sobriety;—and his firm and unyielding integrity of character for truth, gained him the esteem of all the good and wise that he was acquainted with. Something more than two years ago, the family altar was erected by his father, and that was the time that he resolved to take a decided stand on the side of the Lord, as he had been a long time halting between duty and fear. He united himself with the Church of Mount Pleasant, and regretted that he had stood out so long against the calls and invitations of the Gospel. He talked freely on the subject of his death, and said often that his departure was just at hand, and that the separation would not be long between him and his friends; and that he had no desire to stay here any longer, if it was the Lord's will to take him, for he had a strong assurance that he was going to a happy home. He spoke of his death with as much composure and firmness, as if he had been going a journey to see some dear friend, and return to us again. In the fourth month of his illness, he was given to much secret prayer, and would not so much as drink a cup of cold water, without first thanking his heavenly father for the same. Just before he left this life, he called to his relations, shook hands and bade them a long farewell. He then gathered himself up, placed his limbs out straight, closed his eyes, and crossed his hands, and breathed his life out sweetly. My mind was forcibly struck with the great resemblance between his death and that of our father Jacob, who gathered up his feet in the bed and yielded up the ghost. Reader, imitate him. And to his relations I would say, be like David. When his child died, he arose and washed himself, and said I will go to it, but it cannot come to me. W. C.

Died, in Lexington, on the 1st inst. in her twenty-fourth year, at the residence of N. Burrowes, her father by adoption, Sarah S. Perkins. She had been by him early devoted to God in baptism. About seven years ago, she professed her faith in Christ, and was admitted to membership in the 2nd Presbyterian Church in this city. She was a diligent Bible reader, and attentive to secret prayer, and other means of grace. And her progress in sanctification and christian knowledge, during her last months, appeared rapid. Those who conversed with her during her protracted illness, and witnessed her peaceful death, have good reason to believe, that to her "to die was gain" indeed. B.

Died, at Pittsburgh, Pa Col. Wm. Piatt, of the United States Army.

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.

Lexington, September 10, 1834. 52-tf

CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the Medical Hall, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.

Lexington, September 3, 1834. 8-tf.

PUBLIC SALE.

THE undersigned being about to remove, will offer at Public Sale on

THURSDAY, SEPTEMBER 11th,

The place on which he now resides, situate 4 miles from Lexington, on the Frankfort road, adjoining the farm of James W. Henderson, Esq. Also, 24 acres of Hemp; 20 acres of Corn; 10 Horses, among them several valuable brood mares, cows, &c. Also, the horse *John Randolph*, advantageously known to the breeders of Fayette, and adjoining counties; and one other Stud colt of promise. Also, the House and Kitchen Furniture, including Sofa, Sideboard, Mirrors, Tables, Silver-plate, Carpets, Bedding, &c. &c. One wagon, one horse and one ox cart, wheat fan, Farming utensils. Also, a first rate Clock.

The sale will be unreserved, all sums under ten dollars, Cash—over that sum, nine months credit, notes negotiable and payable in the United States Bank, Lexington.

GEO. J. TROTTER.

Lexington, Sept. 3, 1834. 8-td.

P. S. Terms of the sale of the place, will be one third in hand—balance in nine months.

G. J. T.

Gig for Sale.

A SECOND-HAND GIG, in good condition and but little worn, for sale on moderate terms. Enquire of A. LOGAN.

Lexington, Sept. 3, 1834. 8-tf.

For Sale

A COGG WHEEL, 17 feet in diameter, and in good condition. A great bargain may be had, if immediate application is made to

BAIN & TOD.

Lexington, Sept. 3, 1834. 8-tf.

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber takes pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to. R. WILLIS.

Lexington, August 27th, 1834. 7-tf.

JAMES MARCH,

(Of the late firm of *Gaunt & March.*)

Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.

JAMES MARCH.

Lexington, July 2, 1834. 51-tf.

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this Institution will commence, as usual, on the *first Monday in November*, and terminate on the *first Saturday in March.* The courses are:

Anatomy and Surgery, by Dr. Dudley.
Institutes of Medicine and Clinical Practice, by Dr. Caldwell.
Theory and Practice of Physic, by Dr. Cook.
Obstetrics and Diseases of Women and Children, by Dr. Richardson.
Materia Medica and Medical Botany, by Dr. Short.
Chemistry and Pharmacy, by Dr. Yandall.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted.—The fees to the entire course, with matriculation and the use of the Library, amount to $110.—The graduation fee is $20.

By order of the Faculty,

C. W. SHORT, M. D., *Dean.*

Lexington, August 6, 1834. 4-3m

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal, if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.

Lexington, July 30, 1834. 3-tf.

The One standing between the Living and the Dead.

When, round the camp, for Israel's sin,
The pestilence and terror spread,
Was any found, her ranks within,
To stand between the quick and dead!

Yea, there, the censor in his hand,
His limbs in priestly robes arrayed,
Did consecrated Aaron stand;
And Heaven the work of vengeance stayed.

Thus, when the Lord's great day of ire
Shall shake the earth, and rend the skies;
When He, revealed in flaming fire,
Shall burst upon his enemies—

Our great High Priest, th' anointed Son,
Shall plead the full atonement made;
Shall stand before the avenging One,
And bid the fiercer plague be stayed.

Redeemer! in thy blood alone
Was found for sin an offering meet,
That blood, in judgment's awful throne
Reveals a blessed mercy seat.

Eternal Priest! Eternal King!
Be ours the grace on earth below,
Thy power to own, thy praise to sing,
Thine aid to seek, thy love to know.

[*British Magazine.*

"You made me a Drunkard."

The Mercantile Journal has an extract from a new number of the series of Temperance Tales, entitled "*Groggy Harbor.*" Groggy Harbor was a small maritime town, a miserable drunken place; to which a ship-master returning, after a long absence, and inquiring for his old acquaintances, finds that most of them had gone to the drunkard's grave. This fact, and the indications of intemperance which he saw, so affected him, that in serious earnest he set about the formation of a temperance society. A meeting was called for the purpose, and many arguments were used on either side, but the best speakers were all opposed to innovations, and it was doubtful how the affair would end, when Capt. Lane expressed a wish that the Boatswain of his ship would favor the meeting with his opinions on the use of strong drink:

"Ay, ay, sir" said the old boatswain; and all eyes were turned upon him as he rose, in his shaggy pea jacket: and, with his clean shirt collar, and tidy black silk neckcloth, loose gray locks, and sedate expression of face, he might have passed for a very patriarch of the flood. So far as external appearance and professional relation were concerned, this was the very orator for Groggy Harbor. It was clearly indicated, in the countenance of friend Ephraim that he was fearful of the result. But the confident expression, on the features of Capt. Lane, seemed to say, "It's old Morgan's watch, and I'll sleep at my ease."

"Please your honour," said the old boatswain, "I've come down here by the captain's orders; and if there's any thing stowed away in my old, weather-beaten sea-chest of a head, that may be of any use to a brother sailor or landsman either, they're heartily welcome. If it will do any good in such a cause as this, that you've all come here to talk about, ye may go down below, and overhaul the lockers of an old man's heart. It may seem a little strange, that an old sailor should put his helm hard-a-port, to get out of the way of a glass of grog; but if it wasn't for the shame, old as I am, I'd be tied up to the rigging, and take a dozen rather than suffer a drop to go down my hatches." By this time, all eyes and ears were rivited upon the speaker. His voice, though he spoke at the natural pitch of it, was clear and strong; and his whole manner was calculated to excite a feeling of respect. He stood as firm as a mainmast; and a well-carved image of him, pea jacket and all would have made a glorious figure for Old Iron-sides. Father Ephraim's countenance began to lose its expression of anxiety, and the old sailor continued as follows:

"Please your honour, it's no very pleasant matter, for a poor sailor, to go over the old shoal where he has lost a fine ship; but he must be a shabby fellow, that wouldn't stick up a beacon, if he could, and fetch home soundings and bearings, for the good of all others who may sail in those seas. I've followed the sea for fifty years. I had good and kind parents—God bless 'em both. They brought me up to read the Bible, and keep the Sabbath. My father drank spirit sparingly. My mother never drank any. Whenever I asked for a taste, he was always wise enough to put me off; 'Milk for babes my lad,' he used to say; 'children must take care how they meddle with edge tools.' When I was twelve, I went to sea, cabin boy of the Tippoo Saib; and the captain promised my father to let me have no grog; and he kept his word. After my father's death, I began to drink spirit; and I continued to drink it till I was forty-two. I never remember to have been tipsy in my life; but I was greatly afflicted with head-ache and rheumatism, for several years. I got married when I was twenty-three. We had two boys; one of them is still living. My eldest boy went to sea with me, three voyages, and a finer lad"—just then something seemed to stick in the boatswain's throat, but he was speedily relieved, and proceeded in his remarks.—"I used to think my father was overstrict about spirit, and when it was cold or wet, I didn't see any harm in giving Jack a little, though he was only fourteen.—When he got ashore, where he could serve out his own allowance, I soon found he doubled the quantity. I gave him a talk. He promised to do better; but he didn't. I gave him another, but he grew worse; and finally, in spite of all his poor mother's prayers, and my own, he became a drunkard. It sunk my poor wife's spirits entirely, and brought mine to the water's edge. Jack became very bad, and I lost all control over him. One day I saw a gang of men and boys poking fun at a poor fellow, who was reeling about in the middle of a circle, and swearing terribly. Nobody likes to see his profession dishonored, so I thought I'd run down and take him in tow. Your honor knows what a sailor's heart is made of—what do you think I felt, when I found it was my own son! I couldn't resist the sense of duty; and I spoke to him pretty sharply. But his answer threw me all aback, like a white squall in the Levant. He heard me through, and doubling his fist in my face, he exclaimed, "YOU MADE ME A DRUNKARD!" It cut the laniards of my heart like a chain-shot from an eighteen pounder; and I felt as if I should have gone by the board.' As he uttered these words, the tears ran down the channels of the old man's cheeks like rain. Friend Simpson was deeply affected, and Parson Sterling sat with his handkerchief before his eyes. Indeed, there was scarcely a dry eye in the assembly. After wiping his eyes on the sleeve of his pea jacket, the old sailor proceeded.

"I tried, night and day, to think of the best plan to keep my other son from following on to destruction, in the wake of his elder brother. I gave him daily lessons of temperance; I held up before him the example of his poor brother; I cautioned him not to take spirit on an empty stomach, and kept my eye constantly upon him. Still I daily took my allowance; and the sight of the dram bottle, the smell of the liquor, and the example of his own father, were abler lawyers on t'other side. I saw the breakers ahead; and I prayed God to preserve not only my child, but myself; for I was sometimes alarmed for my own safety. About this time I went to meeting one Sunday, and the minister read the account of the overthrow of Goliah. As I returned home, I compared intemperance in my own mind, to the giant of Gath; and I asked myself why there might not be found some remedy for the evil as simple as the means employed for his destruction. For the first time, the thought of total abstinence occured to my mind; this, then said I, is *the smooth stone from the brook, and the shepherd's sling!* I told my wife what I had been thinking of. She said she had no doubt that God had put the thought into my mind. I called in Tom, my youngest son, and told him I had resolved never to taste another drop, blow high or blow low. I called for all there was in the house, and threw it out of the window. Tom promised to take no more. I never have had reason to doubt that he has kept his promise. He is now first mate of an Indiaman. Now, your honor, I have said all I had to say about my own experience. Maybe I've spun too long a yarn already. But I think it wouldn't puzzle a Chinese juggler to take to pieces all that has been put together on t'other side."

Spirit Dealers.

We speak of them *en masse.* As they are men, we have the kindest feelings towards them. but their traffic we hold in utter abhorrence. We consider it a sin, and a great sin, to sell ardent spirits as a drink. The traffic we look upon as without excuse, without a redeeming circumstance, benefiting no one, injuring all. Its effect is evil, and that continually. It destroys more life and happiness than all othes causes put together. Compared to it, wars, famine and pestilence are small evils, for they are not without remission. But to those who become ensnared by the use of strong drink, the traffic is nothing short of a relentless, legalized system of cold blooded murder. Dealers say they have nothing to do with the consequences, but it is not so. The dealer sells to another a glass of rum which maddens his brain, takes away his reason, and, in his madness, he takes the life of his son. Human law might condemn the poor man to death, but what would the conscience of the father say? What would be the sentence in that court above, where the action lies in its true nature? A just God will not permit any departure from the primary laws of his government, without adequate punishment, and if human laws cannot reach the delinquent. His justice will find him out. Conscience will not sleep forever.

In the sight of God, all men are responsible for the results of their worldly business. It is known that the traffic in intoxicating drinks brings on this nation an amount of misery surpassing all calculation—that it wastes at least 200,000,000 of property yearly—kills 30,000—keeps 400,000 in a state of intemperance and wretchedness, and four times that number in agony for their enchained and deluded relatives.

And whence comes all this evil? The dealer says, "People need not drink unless they choose; the drunkard is to blame, and no one else." But this evasion cannot quiet his conscience. He knows that with the dealers now rests the responsibility of making all the drunkards, and he knows that the day is hastening on when this truth will press with the weight of burning lead upon his conscience. He will not then plead that the laws of the land and the practice of Christian men and good men justify or excuse him. Oh that all men would examine this great question in the light of eternal truth, and with a full consciousness of the rigid impartiality of that tribunal to which we are all hastening. Let this be done in a spirit of candor, and of a sound mind, and a man will as readily be found to *poison his neighbor's well, as to sell him ardent spirit, knowing that it is to be used as a drink.—American Temperance Intelligencer.*

THE CONDITION OF HAYTI.—Extract of a letter from an officer on board the United States ship Falmouth, dated Harbor of Hayti, June 30: "There is nothing new in this island that we can learn; the blacks are, or appear to be, favorably disposed towards the people of the United States. This city, which once contained 60,000 people, during the French dynasty, is now in a ruinous state, and can with difficulty count 5000, including a portion of Boyer's standing army. At the time of the negro insurrection, and previous to the massacre, this large island was a perfect garden; but most of the flourishing coffee and sugar plantations have been suffered to perish, owing to the indolence of the blacks. The French formerly exported from this island large quantities of sugar, but now they do not raise sufficient for home consumption. There are in the city of Hayti many splendid buildings or remains of such, crumbling to pieces for the want of a few days labor; not more than one tenth part of the buildings are occupied. The streets were once beautifully paved, and had commodious side-walks, but, like every thing else here, they are going to ruin. In short, the inhabitants are too lazy to do any thing but eat, drink and sleep. There are to be found here many men of opulence, and some few who have been liberally educated, and are truly very intelligent, but the large majority are but little more informed than the same number of monkeys."

WEST POINT.—The following is the conclusion of the report of the Board of Visiters at the late examination of Cadets at West Point. The report is altogether favorable to this excellent Institution.

"The whole investigation of the Board lead them to the conclusion, that the Military Academy is a most valuable and essential part of the army establishments of the Unised States; that at a cost so low us not to exceed that of a second rate man-of-war, it prepares and can spread over the whole country, officers instructed and capable of giving instruction in the military art; and this, without the danger arising to liberty, from large standing armies in time of peace, enables the government to fulfil the duty which the Constitution so solemnly enjoins, of 'providing for the common defence,' and lastly, that if our young citizens were commissioned in the army as lieutenants, in the first instance, as they must be if this institution be abolished, they could not obtain, in four years, even the same military knowledge as the Cadets, while their probation and education would be far more expense to the country."

Children must be led to God, not driven.

A mother, sitting at her work in her parlor, overheard her child, whom an older sister was dressing in an adjoining bed room, say repeatedly, as if in answer to his sister, "No, I don't want to say my prayers; I don't want to say my prayers."

"How many church members in good standing," thought the mother to herself, "often say the same thing in heart, though they conceal even from themselves, the feeling."

"Mother," said the child, appearing in a minute or two, at the parlor door; the tone and look implied that it was only his morning salutation.

"Good morning, my child."

"I am going out to get my breakfast."

"Stop a minute; I want you to come here, and see me first."

The mother laid down her work in the next chair, as the boy ran towards her. She took him up. He kneeled in her lap, and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair slowly backwards and forwards.

"Are you pretty well, this morning!" said she in a kind, gentle tone.

"Yes, mother; I am very well."

"I am glad you are well. I am very well; and when I waked up this morning, and found that I was well, I thanked God for taking care of me."

"Did you!" said the boy, in a low tone—half a whisper. He paused after it—conscience was at work.

"Did you ever feel of my pulse?" asked his mother, after a minute of silence, at the same time taking the boy down, and setting him in her lap, and placing his finger on her wrist.

"No, but I have felt mine."

"Well, don't you feel mine now!—how it goes, beating."

"Y-e-s!" said the child.

"If it should stop beating I should die."

"Should you!"

"Yes, and I can't keep it beating."

"Who can?"

"God."

A silent pause.

"You have a pulse too, which beats in your bosom here, and in your arms, and all over you, and I cannot keep it beating, nor can you. Nobody can but God. If he should not take care of you, who could?"

"I don't know,"—said the child with a look of anxiety; and another pause ensued.

"So when I waked up this morning. I thought I would ask God to take care of me. I hope he will take care of me, and all of us."

"Did you ask him to take care of *me!*"

"No."

"Why not?"

"Because I thought you would ask him yourself, God likes to have us all ask for ourselves."

A long pause ensued. The deeply thoughtful and almost anxious expression of countenance, showed that the heart was reached.

"Don't you think you had better ask him for yourself!"

"Yes," said the boy readily.

He kneeled again in his mother's lap, and uttered in his own simple and broken language, a prayer for the protection and blessing of heaven.

Suppose another case. Another mother overhearing the same words, calls her child into the room. The boy comes.

"Did not I hear you say you did not want to say your prayers!"

The boy is silent

"Yes he did," says his sister behind him.

"Well, that is very naughty. You ought always to say your prayers. Go right back now, and say them like a good boy, and never let me hear of your refusing again."

The boy goes back, pouting, and utters the words of prayer, while his heart is full of mortified pride, vexation and ill will.—*Religious Magazine.*

Children's Department.

The Sabbath School.

I love the Sabbath school—for here
I'm taught to reverence and fear
Jehovah's name—and do those things
Well pleasing to the King of kings.

Here teachers kindly come to pray,
And up to heaven point the way,
That children in their early youth
May cease to sin and love the truth.

Here I am taught that God in heaven
Has set apart one day in seven,
For us to spend in prayer and praise
And learn to serve him all our days.

O, never will I cease to love
This blessed place, till from above
I'm called to join those rapturous songs
Which warble from immortal tongues.

Sab. School Instructor.

For the Western Luminary.

Letters to Sabbath School Children—No. 5.

OF GOD'S BEING.

DEAR CHILDREN—When we speak of the being of a man, we speak of him as a creature coming from God, his creator; and man, we have told you is not Infinite, Eternal, and Unchangeable. When we speak of the being of God, we mean his glorious nature, by which he is infinitely blessed in himself, and fully understood by none but himself. We speak of him as one, to whom nothing can be added, and from which nothing can be taken away. He is independent. God calls himself *I am*; this is the same as Jehovah, and by taking this name, he says that he is being itself, the creator of all beings in heaven and earth. How small then is the being of man, or any creature, compared with the being of God! And how guilty are those persons, who live in this world, and enjoy the bounty of God, and are pleased with all his werks, but who do not think of the Infinite Being, who created them all!

Some persons are pleased to look upon the starry heavens, and the earth covered with mountains, seas, and trees, and fruits, and flowers, and all the different orders of creatures that God has formed upon the earth; but whilst they admire the works of God, by which he reveals his being to the world, they do not think of the author of all these things. The Psalmist says, "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth," "for he spoke, and it was done, he commanded, and it stood fast;" and he says to those who forget God, "understand ye brutish among the people, and ye fools when will ye be wise." And well might those be called more than brutish who do not regard God, as the author of all being, for we are told that the "ox knoweth his owner, and the ass his master's crib."

If God exists of himself, and he gave life to all things that exist, we should have confidence in him, and believe that he can accomplish all of his promises. He has promised that all who put their trust in him, and serve him in this world, shall never be overcome by Satan, but shall be brought through all the toils, and troubles, and temptations of this life, to dwell in his holy and blessed presence forever. He has promised "the heathen to his Son for an inheritance, and the uttermost part of the earth for his possession;" that is, that the church of Christ shall extend over the whole earth, and all men shall be brought into it. These are precious promises; they are dearer to the heart of the christian than his life, and we believe that God will accomplish them, for he created all things, and no being can prevent him from doing his sovereign pleasure. How holy, and happy a place will this earth be, when all men will be brought to acknowledge the being and attributes of God! it will be like heaven.

But as God exists of himself, and no one can control him, he will certainly punish the wicked, as he has declared in his word. Some persons are so wicked that they not only do not obey God, but they say there is no God. When such persons go into eternity, they will then be convinced of God's Being, if they have never believed it before. And what think you will be the punishment of those, who have lived in a christian land, with the rays of divine truth shining before their eyes, but who have turned from the truth, and said there was no God! But you, who have received Sabbath School instruction, know there is a God, and you know that he is a God of love and of mercy. Make him your God, make him your guide, put it not off, and he will be precious to you when you come to die.

Your affectionate Friend, W.

Port Wine, for Medical Uses.

A FEW dozen fine Port Wine for Medical Uses, for sale at the New Drug and Chemical Store of the subscriber, together with a general assortment of MEDICINES, among which are, superior American Calomel, powdered Rhubarb, Jalop, Aloes, Ipecac, Sup. Carb. Soda, Tartaric Acid, Sulph. Quinine, Morphine, Carpenter's Extract Sarsaparilla, Syrup of Liverwort, &c.

GEO. W. NORTON,
Opposite the Library.
Lexington, July 16, 1834. 1-tf.

VAN DOREN'S COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen.

THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.
School Hall first door above the Episcopal Church.
Lexington, July 16, 1834. 1-tf

THE PROTESTANT BOARDING SCHOOL For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.

Mr. W. IUCHO, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.

Lexington, Ky. July 16, 1834. 1-tf

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, Prunes, Currants, Pepper, Alspice, } 5 lbs. $1.
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,
And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST:

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.

A. T. SKILLMAN.
Lexington, June 17, 1834.

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader,* to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader,* a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, JR. *Prin. City School.*
J. L. TRACY,
G. W. COONS.
Lexington, July 2, 1834. 51-tf.

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 2, 1834.

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. F. SAGUEZ'S, of New-York, new invented SELF-VARYING RULE: Reports of SPRING FASHIONS, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book, $10 00
Report of Fashions to Subscribers, 3 00
" " to non-subscribers, 4 00
Steel Strop, 3 00
Measure Book, 1 00
Square and Scales, 5 00

J. T. FRAZER.
Lexington, April 16th, 1834. 40-6m.

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALL49CE.
Lexington, June 11th, 1834. 49-by.

LOOK HERE.

John M. Hewett, Truss Maker,

OPPOSITE THE LEXINGTON HOTEL,

BEGS leave, respectfully, to inform his friends and the public, that he has obtained the Agency of Mr. THOMAS STAGNER, of Richmond Ky., to use, vend, and practice his celebrated PATENT TRUSS, for the *cure of all cases of Hernia or Rupture,* of recent or long standing.

He is so convinced of the importance of this Instrument above all that have ever yet been used, that he not only proposes to abandon all the various kinds he has heretofore used in his extensive practice, but to assure the afflicted that the universal terms are, NO CURE, NO PAY!

Lexington, June 25, 1834. 50-3m

Blue Lick Water,

FRESH every 10 days, by
J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

ALSO, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigeuses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.
Lexington, Jan. 29, 1834. 29-tf

JUST PUBLISHED,

And for Sale at This Office, and at A. T Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.

A. T. SKILLMAN.

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.

A. T. SKILLMAN.

COPPER, TIN, AND SHEET-IRON *MANUFACTORY.*

☞Sign of the GOLDEN COFFEE-POT.☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. FISHEL, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes,* such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be very thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's BOOTS and SHOES, and he invites *cash* customers to call and examine them. GEO. ADAMS.
Lexington, June 4, 1834. 47-tf

MERCHANT TAILORS'

FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5, 1833.—48-tf

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.
Lexington, May 14, 1834. 42-tf

BOOKS.

A FEW copies SCOTT'S COMMENTARIES on the Old and New Testaments in 3 Vols. at $8. *ALSO*—HENRY, in 3 and 6 Vols. at $12. A. T. SKILLMAN.
June 17th, 1834

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. *Freeman,* whose services he has engaged, to merit a share of public patronage. H. MAGUIRE.
Lexington, May 25, 1834. 46-tf

NEW WORKS.

BOOK for Parents, by Christopher Anderson; Christ our Example, by Caroline Fry, author of The Listener, &c. &c.; The Family at Home, Fireside Piety, the Mother at Home, the Corner Stone, by J. Abbott; Life of Rev. Rowland Hill, by Rev. Edwin Sidney; 1st and 2d vols. Miss Edgeworth's Works, uniform edition; the Young Ladies' and Gentleman's Pocket Dictionary; Curiosities of Literature 2d series, by De Israeli, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 28, 1824.

☞**TRUSSES.**☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Lexington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.
Lexington, Sept. 11, 1833. 9-tf